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NO. XII.

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MILLER'S EXPOSITION

ON THE

TWENTY-FOURTH OF MATTHEW,

AND THE

SIXTH CHAPTER OF HOSEA.

WITH A

SCENE OF THE LAST DAY.

BOSTON:

PUBLISHED BY JOSHUA V. HIMES,

14 Devonshire Street.

Three Sheets. Postage—under 100 miles, 44 cts.; over 100, 7½ cts.

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Miller

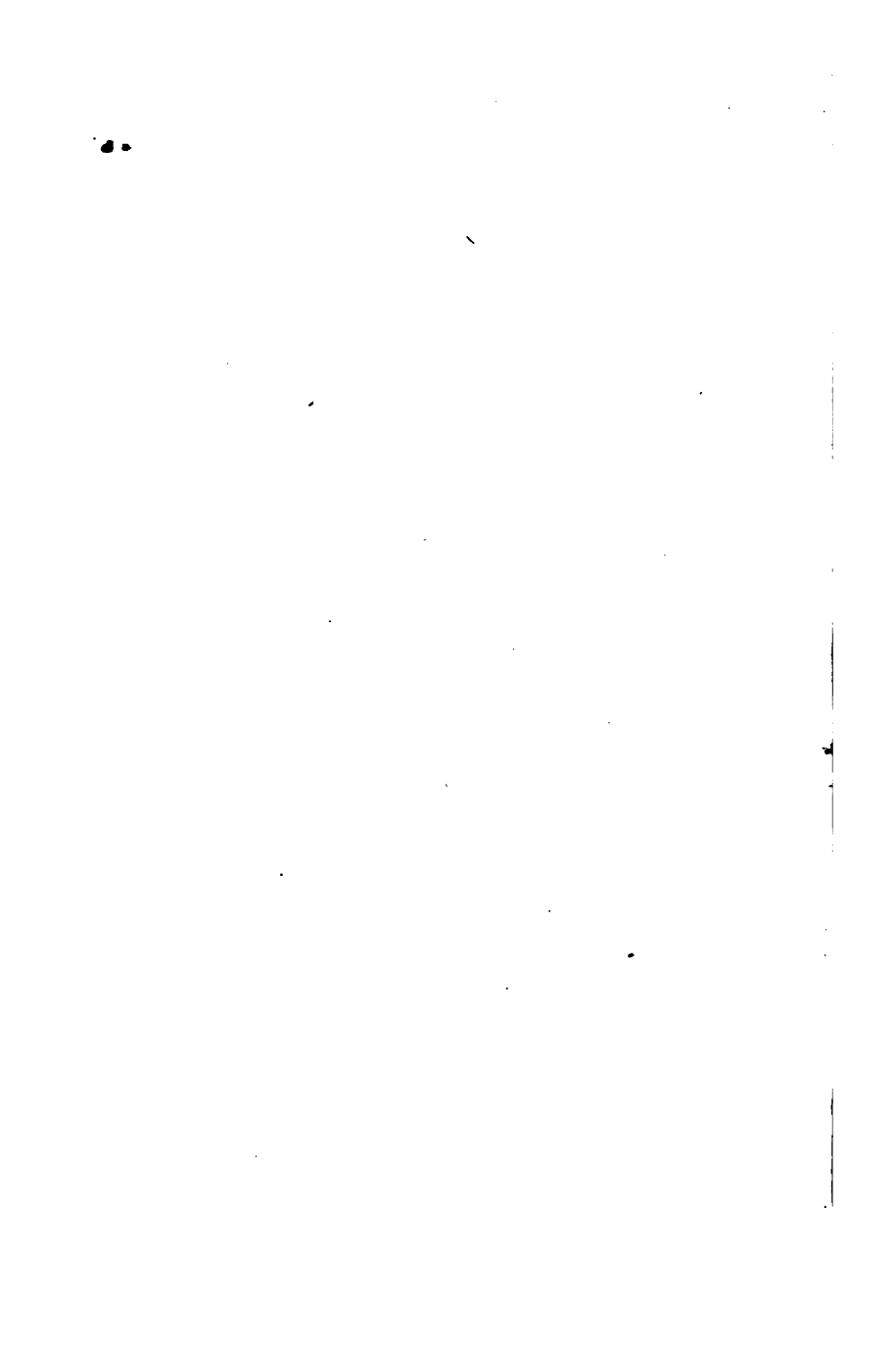
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A
FAMILIAR EXPOSITION
OF THE
TWENTY-FOURTH CHAPTER OF MATTHEW,
AND THE
FIFTH AND SIXTH CHAPTERS OF HOSEA.

TO WHICH ARE ADDED
AN ADDRESS TO THE GENERAL CONFERENCE
ON THE ADVENT, AND A SCENE OF
THE LAST DAY.

BY WILLIAM MILLER.

TO WHICH IS ADDED
AN EXTRACT FROM DR. COTTON MATHER'S LATIN
PREFACE, &c., ON THE SECOND COMING
OF CHRIST.

EDITED BY
JOSHUA V. HIMES.

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1842.

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TO THE READER.

DEAR FRIEND,—No man of the present age, perhaps, has done more for the cause of Christianity, in raising a barrier against the desolating flood of infidelity which has well-nigh overwhelmed the church and the world, than WILLIAM MILLER. The doctrine of the second coming of Christ, and the great objects of his coming, had well-nigh become obliterated from the mind of the community, or, if believed at all, it was feebly, and with faint impressions with respect to its near approach; the great mass of religious teachers were almost perfectly asleep, assuring their people that they had nothing to fear of the coming of the Judge these one thousand years at least, yet. The doctrine of the resurrection was almost obliterated from the pulpit theology of the age. Yes, the great doctrine, on which rests the whole Christian fabric, was well-nigh abandoned to the enemy. How seldom was it heard from the pulpit, that, as truly as the body of Christ was raised from the grave by the power of God, so surely all that are in the graves will come forth; they that have done good, at Christ's coming, to the resurrection of life, and they that have done evil, at the end of the one thousand years, to the resurrection of damnation. But, above all, how entirely was this

world abandoned to the devil, and the children of God to be removed away to some other sphere! The idea that God had promised, and would most certainly perform that promise, to give the earth to the meek, and that they shall inherit it forever, and reign on earth with Christ, was hardly credible with the great body of the church, until William Miller lifted up his voice and wielded his pen in defence of these thrilling and glorious truths. It is difficult to say which has done the most for the spread of evangelical truth and the confirmation of believers in the faith once delivered to the saints, his public labors or his writings. Certain it is, that both have been wonderfully blessed of God to the good of the church and the world.

Probably his public labors have come in direct contact with more minds, and produced a deeper and more thrilling sensation, for the time being, than his writings. But still that impression sooner wears off, and the confidence of the believer more easily shakes, than when produced by reading. Then there is opportunity to review, deliberate, and examine, again and again, if need be. It is a fact which should make a deep impression on the minds of those interested in this cause, and excite them to diligence in the work of circulating these writings, that it is only where men read, after having their minds called up to the subject, that they become confirmed and consistent believers in the doctrine. But there is but little doubt in the case of one who reads and studies the subject faithfully, but what he will be confirmed in its truth.

How many, through the influence of Mr. Miller's writings and labors, have been recovered from infidelity in all its various shades, eternity alone can tell, although much fruit is even now visible.

Whatever may be the result of his calculations on prophetic periods, the accomplishment of which is yet future, one thing is clear,—the stupifying opiate of a temporal millennium, the restoration of the Jews, &c., prior to Christ's personal coming,

will be dashed from the lips of thousands, and they will be aroused to look for the speedy coming of the Savior, until he does appear.

This little work will be read with deep interest by those who love the appearing of the Lord Jesus Christ. The enemy has long triumphed in the abandonment of the twenty-fourth chapter of Matthew to his service. If no more had been accomplished by Mr. Miller's writings than the rescuing of this portion of the word of truth, and restoring it from the grasp of infidelity to the support of the Christian cause, it would be one of the most important moral achievements of the age. The first lecture of his course has done more to effect this object, we believe, than any other production of the age. Let that point be yielded, and it is utterly impossible to establish the doctrine of the coming of Christ again from any passage of the word of God: for no text is more clear and express, and if that does not teach the doctrine, it must fall, and all other assurances of the coming of Christ in the clouds of heaven must fall with it. This point rescued, and the doctrine must stand. What wonder, then, that those who would wrest from the Christian this glorious hope, should be sensitive on such a point, and bring, as they have done, their whole artillery to bear upon the daring spirit who presumed to dispute the field with them upon this question, forever if possible to blast his influence.

But, although the contest has been fierce, the ground has thus far been maintained without yielding a point. Let it never be given up. The present lecture is a still stronger position, and has been written after the most mature deliberation, and in full view of all that has been said for years upon all sides of the question. We doubt not it will be read with candor by lovers of the Savior and their Bible, and receive that respect which its merits deserve; while, at the same time, we expect the enemies of the truth to be greatly discomposed and troubled at the stroke their cause will here feel.

The lecture on the *two days*, of *Hosea*, will also be read with interest, and we trust with profit, as affording another collateral evidence of the near coming of the Son of man.

Of the address to the Portland Conference we need not speak; it needs only to be read to be appreciated.

The *closing Scene* is a rare and choice production, and in a most striking manner presents the situation of the lost sinner at the coming of Christ. The Lord grant that none who may read these pages shall ever know by experience its import! Amen.

JOSHUA V. HIMES.

Boston, 14 Devonshire St., }
Oct. 16, 1841. }

LECTURE I.

EXPOSITION

OF THE

TWENTY-FOURTH CHAPTER OF MATTHEW.

Verily I say unto you, this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

MATTHEW XXIV. 34, 35.

THIS text has, in my opinion, been more abused than any other text in the whole word of God. It has been misunderstood, and perverted to support doctrines diametrically opposite to many of the most important truths revealed in the holy Scriptures. On the one hand, it has been used to prevent many from believing in the future coming of Jesus Christ; and others have made it a pillar for the sentiment of universal salvation; throwing back upon the Jews all the

judgments denounced in the Bible against all ungodliness and sin, in a coming day of retribution, which, in my opinion, would contradict many plain passages of holy writ, such as Matt. xvi. 27: "For the Son of man shall come in the glory of his Father, with his angels: and then he shall reward every man according to his works." Rom. ii. 9: "Tribulation and anguish upon every soul of man that doeth evil; of the Jew first, and also of the Gentile." I know that many will say, "Dost thou teach us, having never learned Hebrew or Greek?" I answer, If this is the only argument which you can bring against my reasons for believing that the fulfilment of our text is yet future, it shows a weakness and a Pharisaical vanity, which a common person might blush to own. I hope therefore to have none of that vain and silly sneering, while I endeavor to reason, out of the Scripture, and show,—

I. WHAT IS MEANT BY THE WORD "FULFILLED," IN THE TEXT.

II. SHOW WHAT "ALL THESE THINGS" ARE, SPOKEN OF IN THE TEXT.

III. WHAT IS THE MEANING OF CHRIST BY THE WORD "GENERATION."

IV. SHOW HOW "HEAVEN AND EARTH SHALL PASS AWAY."

I. WHAT IS MEANT BY THE WORD "FULFILLED,"
AS USED IN THE TEXT?

The word "fulfil" signifies to perform, accomplish, complete, or finish. This is the primary meaning of the word. And it is evident that our Savior had this meaning; for Mark uses the word "*done*," xiii. 30: "Verily, I say unto you, that this generation shall not pass till all these things be done;"—and Luke xxi. 32: "Verily, I say unto you, this generation shall not pass away till all be fulfilled." "All be fulfilled;" that is, all shall be accomplished, finished, or completed, which our text calls, "all these things." Now, let the reader keep in view, "*that this generation shall not pass*,"—Luke says, "*pass away*,"—until all these things be accomplished, or done. We will now examine our second proposition.

II. SHOW WHAT "ALL THESE THINGS" ARE,
SPOKEN OF IN THE TEXT.

It must be the things Christ had previously mentioned in the same conversation; and we shall be under obligation in the beginning to examine and understand the conversation preceding the text. Matt. xxiv. 1, 2: "And Jesus went out, and departed from the temple; and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily, I say unto

you, there shall not be left here one stone upon another, that shall not be thrown down." This last verse contains a prophecy of Christ, which was fulfilled in less than forty years from the time it was given, i. e., the destruction of Jerusalem and the levelling of its walls. Matt. xxiv. 3: "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Mark tells us that Peter, James, John, and Andrew "asked him privately,—Tell us, when shall these things be?" What things? That "there shall not be left here one stone upon another." Then Mark says, "and what shall be the sign when all these things shall be fulfilled?" Now it is evident that Mark alludes to something beyond the destruction of Jerusalem; for he inquires for a sign when all these things (destruction of Jerusalem) are completed. Who would ask for a sign of the thing, when the thing itself was fulfilled? But Matthew has shown plainly what Mark means: "And what shall be the sign of thy coming, and of the end of the world?"

I will now remark, that the Savior, in answering the questions which these disciples had propounded to him, gives them a short prophetic

history of the trials and afflictions of his people, (not of the Jews, as some suppose,) down to the end of the world, or the gospel period, from the fourth to the fourteenth verse. He gives this historical prophecy with a mixture of warning and admonition, to his children which then believed, or afterwards should believe through their word, after showing them what should take place in the world to the end. He then goes back, and begins at the time when Jerusalem would be destroyed, and tells his believing children what they must do when these things should begin to come to pass, and what they should pray for, and again brings them down to the end of time—beginning at the fifteenth verse, and ending with the twenty-eighth. He then goes back to the time when the persecutions under the Roman emperors should cease; and then gives them the signs of his second coming, and the end of the world, from the twenty-ninth to the thirty-first verse. He then illustrates these things by the parable of the fig-tree, verses thirty-two and thirty-three; then gives us the promise contained in verse thirty-four; and tells how “this generation” shall pass away, in verse thirty-five.

This, in my humble opinion, is the manner of the prophecy contained in this chapter. And who, I ask, that has examined the historical pro-

phesies in the Bible, especially Daniel and John, does not see that this is the manner that God hath revealed the things of futurity to us? We cannot deny it. I will now examine the matter of what Christ has revealed.

Verse 4: "And Jesus answered and said unto them, Take heed that no man deceive you." This is an admonition to all the children of God not to be deceived by false teachers. 5: "For many shall come in my name, saying, I am Christ; and shall deceive many." This text has been true in every age since the days of the apostles, and is not yet completed, or done. 6: "And ye shall hear of wars, and rumors of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet." Even at the present time this text is, in the most literal sense, fulfilling in a remarkable manner; "but the end is not yet." Luke says, "For these things must first come to pass, but the end is not by and by;" which proves that Christ is not talking of the destruction of Jerusalem, but of the end of the world, or at any rate the end of all wars and rumors of wars. It is a well known fact, that Jerusalem was destroyed in the first war of any note after this prophecy was given: and in this verse the disciples are expressly told not to be troubled, for the end is not yet. Some

considerable time must elapse before the end of these things—meaning wars and rumors of wars. And surely no one can dispute, but that we hear of wars and rumors of wars until the present time. 7: “For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places.” In this verse we are told plainly of things which the world has experienced ever since the prophecy was given, and has not yet ceased to experience. 8: “All these are the beginning of sorrows.” These things would begin their sorrows, and would continue until the end of all their sorrows. 9: “Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name’s sake.” This, too, has been literally fulfilled, and will also continue to be till the end of the world. “For in the world ye shall have tribulation.” And how true is this prophecy! “And ye shall be hated of all nations for my name’s sake.” Can this mean the Jews? Are they hated of all nations for the *name of Christ*? No; for they themselves hate the name of Christ and those who bear the appellation of Christian. Then this point is settled, once for all, that Christ is not talking of the Jewish age, nor of the tribulation of the Jews, but of the Christian church and all

nations. 10: "And then shall many be offended, and shall betray one another, and shall hate one another." Many of those who profess Christianity would betray and hate each other. This is not yet fulfilled, but fulfilling. See the same sects dividing, and members of the same churches hating each other. 11: "And many false prophets shall rise, and shall deceive many." False prophets are rising every day, and in every age of the church. Those are false prophets that cry peace and safety, and promise the church a long time of earthly prosperity before her Lord shall come; and by this means lull the virgins to sleep, when sudden destruction cometh, "and deceive many." See 1 Tim. iv. 1, 2: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: speaking lies in hypocrisy, having their conscience seared with a hot iron."

Verse 12: "And because iniquity shall abound, the love of many shall wax cold." It is acknowledged by the most able writers and divines of the present day, that this text has a most remarkable fulfilment in the present time. "*Iniquity abounds.*" Our public papers teem with accounts of incendiaries, murders, thefts, &c. "The love of many wax cold," in all things but the love

of honor and of the world. 13: "But he that shall endure unto the end, the same shall be saved." A promise that he who shall endure through all these tribulations, shall be saved 14: "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." This text proves that when the gospel shall be preached among all nations, then will the end of the world come, or end of the gospel age, which to my mind is the same thing. But some will inquire, Has the gospel been preached in all the world? I answer, I know of no place or nation that has not received the word of life, either in the days of the apostles, or since. Rom. x. 18; Col. i. 23. Mosheim, in his Church History, tells us that in the fourth century Africa was enlightened by the gospel, as much as Asia had been in the first century; and we know that every part of Europe and America have in these last times been favored with the gospel light. The text does not tell us that the gospel shall be preached in all the world at one time, or that all men would believe it; but as a "witness among all nations." It has been, in a remarkable manner, carried to the most distant islands of the sea.

I am of the opinion, that the literal meaning of the Savior was, that the gospel—the moral

light—would go over the world from east to west during the gospel day; as the natural sun traverses the earth in twenty-four hours; or, as Watts says,—

“It touched and glanced on every land.”

To suppose, as some do, that the “*end*” spoken of in this text, means the end of the Jewish dispensation, is twisting Scripture, and wresting it in a most shameful manner, to accommodate our carnal views, which truth and common sense would not warrant. “And then shall the end come.” What end? The end of all these things which Christ had been speaking of, from the fourth verse. The end of false prophets, deceit, wars, rumors of wars, famines, pestilences, earthquakes, &c.; which is the same thing as end of the world, when the church of Christ shall enter to her glorified rest, and all these tribulations shall have an end. Here the Savior has carried them to the end of suffering; he will now tell them what they must do. He therefore goes back to the time when Jerusalem will be besieged by the Romans, and says, verse 15: “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)” In this we have a proof of what Daniel means by

his "little horn," which rose up out of one of the four winds of heaven, towards which the Grecian kingdom was divided; Dan. viii. 8—13. It evidently means the Romans and their armies making desolate Jerusalem. Compare Luke xxi. 20: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." This we are admonished to understand. 16: "Then let them which be in Judea flee into the mountains." "*Them.*" Who? Children of God. We see, after noticing the time of the beginning of their sorrows, (verse 8,) he tells them to flee to the mountains; which Josephus tells us they did. Many virtuous men and women fled to the mountains of Pella, when the Roman army laid siege to Jerusalem. 17: "Let him which is on the housetop not come down to take anything out of his house." The Christians were to be in such haste, that if on the housetop when they saw the Roman army, they were not to go down into their house to take any of their goods. 18—20: "Neither let him which is in the field return back to take his clothes. And wo unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath-day." Under these circumstances, they would be liable to fatal disasters. If they

carried away their goods or clothing, they would be robbed by the Roman soldiers. Josephus tells us that some of the Jews swallowed their gold and jewels, in order to carry them out in safety, and the Romans, finding it out, slew them and ripped them open to obtain their riches. He also told them to pray "that their flight be not in the winter:" for if in the winter, destitute and naked as they must be in their flight, the consequences would be very disastrous—they would suffer with cold and hunger. "Neither on the Sabbath-day." Because it was to be kept as a day of rest, and no servile work was to be done on that day, nor would it be right for them to travel on that day. Christ has in this place sanctioned the Sabbath, and clearly shows us our duty, to let no trivial circumstance cause us to break the law of the Sabbath. Yet how many, who profess to believe in Christ, at this present day, make it a point to visit, travel, and feast on this day! What a false-hearted profession must that person make who can thus treat with contempt the moral law of God, and despise the precepts of the Lord Jesus! We may here learn our obligation to remember the Sabbath day to keep it holy.

Verse 21: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." At that

time, when Jerusalem is destroyed, shall be such a time of trouble as Jerusalem never experienced before, no, nor shall Jerusalem ever again experience such a time of trouble. This must be the meaning; for no man can believe but that there were more lives lost in the flood, than were at the destruction of Jerusalem; and that in the end of the world will be a time of trouble,* of which Jerusalem was only a type.† But it is evident, when Jerusalem was destroyed by the Romans, more people were gathered into the city than ever was known before, or ever will be gathered again. Yet, in my opinion, this passage militates not against the troubles in the end of the world, no more than the destruction of Jerusalem destroys the proof of a flood in the days of Noah. The end of the world is typified by the flood, as well as by the destruction of the Jews as a nation, and Jerusalem as a city; and therefore the propriety of using this language with reference to the Jews.

Verse 22: "And except those days should be shortened there should no flesh be saved: but for the elect's sake those days shall be shortened." This verse has had its fulfilment in the siege of Jerusalem, which was shortened by a providen-

* Dan. xii. 1.

† Rom. ii. 9. 1 Cor. x. 11.

tial circumstance, related by Josephus in his account of the war, when Titus, the Roman prince, finally took and demolished the city. When Titus laid siege to the city, the Jews were so daring and desperate that they often sallied out and attacked the Romans, and slew many of them, and destroyed their battering-rams, which the Romans had, at a great expense, prepared to beat down the walls of Jerusalem. Titus, disliking this mode of warfare, and suffering great loss of the most valiant of his men ; learning, too, that the Jews were suffering by reason of a sore famine in the city, and that the factions were destroying each other, concluded the best policy would be to suffer them to destroy each other, or perish by famine, than to suffer such a great loss of men and munitions of war ; and therefore he withdrew his troops from the walls, and commanded his men to keep the Jews in, but to have no battle with them if they could avoid it. Shortly after this, a foraging party of the Jews came out of the city, between the camp of the Romans and the walls of the city, if possible to find some forage ; and meeting with a small party of Romans, they began to skirmish with them in plain view of both armies. The Roman soldiers, seeing their fellows in danger, contrary to Titus's commands ran from their camp to assist

their comrades. The Jews, from their walls, seeing their brethren engaged in conflict, opened their gates, and came out to aid in the engagement with their common foe. Titus, seeing the action had become very general, and not being able to restrain the impetuosity of his own men, finally yielded to the necessity of the case, and, with a reserved part of his army, he entered the city by means of the open gates, and took the city, contrary to his own expectation, when many thousand of the Jews were taken prisoners, and sold as slaves into distant countries ; and so many of the Jews were preserved alive, that otherwise would have perished in the famine or siege. *"For the elect's sake those days shall be shortened."* That is, for the sake of those who should afterwards believe among the Jews, the siege was shortened, and many lives saved, that otherwise must have perished. And so, in my opinion, will it be in the end of the world. "A short work will the Lord make on the earth."

Verse 23: "Then if any man shall say unto you, Lo, here is Christ, or there ; believe it not." That is, if any man shall say unto you that Christ's coming was at the destruction of Jerusalem, "believe it not." And he assigns the reason why he thus cautions them, in verse 24: "For there shall arise false Christs, and false prophets,

and shall shew great signs and wonders; inso-much that, if it were possible, they shall deceive the very elect." And how literally has this text been fulfilled in our own days! False teachers have told us that Christ's second coming was at Jerusalem, and have quoted the signs and wonders which happened previous to, and at the destruction of that city; and by these arguments have deceived many. Yet we are expressly told by our dear Savior, "believe them not." 25: "Behold, I have told you before." Where had he told them before? In the 11th verse, when he went down with them the first time, he cautioned them against believing these false teachers. This verse shows that I am right in showing that Christ is repeating the prophecy. 26: "Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." This verse is a double caution against our believing these false teachers; and explains clearly that he means his coming; for, if you inquire of them where Jesus was seen, they will tell you in the desert, where his people were commanded to flee: "Go not forth." If they tell you he is in the secret chamber, "believe it not." Why not believe, when our good and great men tell us Christ did come at the destruction of that wicked city,

and there took "vengeance on them that knew not God?" Why not believe, when Luke tells us, chap. xxi. 22, "For these be the days of vengeance, that all things which are written may be fulfilled?" These were the days of vengeance spoken by the prophets against that city: but when Christ comes, he comes to take vengeance on all that know not God, both Jew and Gentile. 1 Thess. i. 7—10. And we have a clear reason why we should not believe them in verse 27: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Who ever saw Christ at the siege of Jerusalem? Yet his coming is to be as visible as the lightning, and every eye is to see him. Rev. i. 7: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Surely, if anything could make our teachers blush, who teach that Christ came at the destruction of Jerusalem, these passages of the word of God would do it. But, alas! they are the very characters Jude describes, verse 13: "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." Christ then closes this part of his instruction,

according to Matthew, by saying, verse 28: "For wheresoever the carcass is, there will the eagles be gathered together. He here repeats a proverb, as found in Job xxxix. 30. And Luke, xvii. 37, gives us the occasion of this proverb. Christ, as Luke tells us, had been telling them how he would divide the sheep from the goats; that is, he would take one and leave another. The disciples inquire, "Where, Lord?" that is, where will they be taken? Christ, by his answer, shows, that where their affections are, there they will be taken. If they should look for and love his appearing, they would be taken up to meet Christ in the air; while those who loved the world, and the things in the world, would be left on the earth, to perish in the conflagration of the world.

Verse 29: "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Now it will be perceived that Christ has gone back again to the time of the tribulation spoken of in verse 21, and now says, "*Immediately after the tribulation of those days;*" that is, after they flee from Jerusalem, and after the great persecutions which followed the church in the days of the Roman emperors, spoken of in

9th and 10th verses. Then "*shall the sun be darkened;*" that is, the moral sun—the gospel—which is the means of light to the church, should become obscured; the same as the two witnesses being clothed in sackcloth. This would follow the tribulation of the church. Every one acquainted with the history of the church, will recollect that the saints passed through a series of persecutions, from the destruction of Jerusalem until A. D. 312, when Constantine put a stop to persecution, and began to bring in those abominable heresies, which finally ended in the rise of Antichrist, the clothing of the witnesses in sackcloth, and the driving out of the church into the wilderness. "*And the moon shall not give her light;*" that is, the church should not spread her light. She would flee into the wilderness, where she would be fed twelve hundred and sixty years; the same length of time the two witnesses were clothed in sackcloth, or the sun was darkened. These times began A. D. 538, and ended in the year 1798. "*And the stars shall fall from heaven.*" This has reference to the ministers of the gospel (lesser lights in the moral heavens) falling from the purity of the gospel into antichristian abominations. "*And the powers of the heavens shall be shaken.*" The powers of the moral heavens are the principles or doctrine of morality;

and in the great controversy between the Orthodox and Arians, in the 5th and 6th centuries, the true doctrine of the Bible, and the principles of our holy religion, were lost sight of. War was inculcated against each other, instead of peace and good will; hatred took place of love; the shedding of blood in the room of acts of kindness; persecution, rather than forbearance; and will-worship was the spirit of zeal, more than devotion of heart to God; worshipping of idols, of departed saints, and other mummeries were instituted for religious exercises, instead of obeying the commands of God, and following the ordinances once delivered to the saints; division into different sects, and each of them pretending to reform the abuses of the others, and then, in their turn, persecuting their fellows who were for still further improvements, or reform in the abuse of power.

Thus have the moral heavens been shaken for a number of ages, and thus will they shake until these heavens and this earth shall pass away with a great noise, and the elements melt with fervent heat. Then those things which cannot be shaken may remain, and we receive a kingdom which cannot be moved. Heb. xii. 25—28.

Verse 30: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see

the Son of man coming in the clouds of heaven with power and great glory." After the sun is darkened, and the moon has been obscured, and the stars have fallen, and the twelve hundred and sixty years have been fulfilled, "*then shall appear the sign of the Son of man in heaven;*" not the appearance of the Son of man in heaven, but the sign of it; and I am bold to affirm, that no man can bring a sign of Christ's second coming, which is given in the word of God, that has not been fulfilled, or is not being fulfilled literally, since 1798, when the twelve hundred and sixty years ended. "*And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.*" First, we have a time of trouble, such as is spoken of in Daniel xii. 1; Rev. xi. 18, xvi. 18, 19, which was typified by the destruction of Jerusalem. In this verse it says, "*all the tribes of the earth,*" meaning all nations, shall mourn. Therefore, it cannot apply to Jerusalem, for it was not fulfilled there; neither can it apply to the Jew only; for *all* means more than a part, and other nations are called tribes besides Jews. See Isaiah xix. 13. The next event prophesied of in this verse is the coming of the Son of man in the clouds. This prophecy was not fulfilled at Jerusalem. I challenge the world to prove

that Christ's person was ever seen at the destruction of that city ; yet he was to be seen when he should come in the clouds. See Matt. xxvi. 64 : " Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Rev. i. 7 : " Behold, he cometh with clouds ; and every eye shall see him, and they also which pierced him : and all kindreds of the earth shall wail because of him. Even so, Amen." He is to come in great glory. This was not fulfilled neither ; for when he comes in his glory, then were the Christian church to appear with him in glory. Col. iii. 4 : " When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Then, too, the Christian church is to have completed its suffering, and be made glad with exceeding joy. 1 Thess. ii. 19, 20 : " For what is our hope, or joy, or crown of rejoicing ? Are not even ye in the presence of our Lord Jesus Christ at his coming ? For ye are our glory and joy." 1 Peter iv. 13 : " But rejoice, inasmuch as ye are partakers of Christ's sufferings ; that, when his glory shall be revealed, ye may be glad also with exceeding joy." Also, he is to come with all his saints. 1 Thess. iii. 13 : " To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus

Christ with all his saints." Jude 14: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints." And they are to be presented without fault, before the presence of his glory. Col. i. 22: "In the body of his flesh through death, to present you holy and unblameable, and unreprouable, in his sight." Jude 24: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy." Caught up to meet the Lord in the air. 1 Thess. iv. 16, 17: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Then, too, he comes to take vengeance on those who obey not the gospel. 2 Thess. i. 8—12. All these texts show conclusively that these things were not fulfilled at the destruction of Jerusalem.

Verse 31: "*And he shall send his angels with a great sound of a trumpet,*" (this agrees with 1 Thess. iv. 16,) "*and they shall gather together his elect from the four winds, from one end of*

heaven to the other." No one has ever been able to show how, or where, Christ ever did gather his elect at the destruction of Jerusalem; and this of course remains to be fulfilled in a future day. 32, 33: "Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." "These things" are the things that are meant in our text, and the parable of the fig-tree is here given us to illustrate the idea, that we may know when the coming of Christ is near, even at the door. Some suppose we cannot know when Christ will come, because Christ has said, verse 36, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." But in the verse under consideration he plainly and distinctly tells us, "So likewise ye, when ye shall see all these things" taking place and fulfilling before you, then "know that he is near, even at the door." And Paul, in corroboration of Christ's words, says, 1 Thess. v. 4, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Therefore, although we may not know the day and hour, yet the time near may be understood, and will be by the brethren, and all that will look for and love his appearing.

Then comes in our text: "Verily, I say unto you, this generation shall not pass until all these things be fulfilled." All what things? I have shown, that all wars and rumors of wars must cease; nation must cease to rise against nation, and kingdom against kingdom; famines, pestilences, and earthquakes must be ended; false prophets must no more deceive; the love of Christians will no more grow cold, nor iniquity any more abound; the gospel kingdom will be finished, and the powers of heaven be shaken; the Son of man will have come in the clouds, his angels sent forth to the four winds of heaven, to gather his elect, before "this generation shall pass." And will this generation then pass? I answer, yes; for heaven and earth shall pass away. But you may inquire, what is meant by "generation," in the text? I will now,—

III. SHOW WHAT CHRIST MEANT BY THE WORD "GENERATION," IN THE TEXT.

The strict and literal meaning of the word generation is, children of one common parent, and is applied to many things, such as classes of like nature, or sprouts from the same root; cattle from the same stock; the human race from the same common parent; all men living at a certain age, being the children of that age; children of one family, because they were all from one

parent; children of God, because they are begotten of God, having one Father, which is God, and one mother, which is the new Jerusalem, the mother of us all, both Jew and Gentile. Also, the Jews are called a generation, because they are the children of Abraham. The wicked are called a generation, because they are the children of the devil, and of the earth, earthy.

I believe these are the several ways in which the word is used in the Bible, or among us at the present day. The question now is, In what sense did Christ use the word in the text? I answer, he could not have used it in the sense of children of that age. Why not? say you. Because the things he had spoken of were not fulfilled or done in that age; for the major part of those things are yet fulfilling, and some have not taken place yet. Again; another reason is, he was not talking about the age he then lived in, any more than any other ages down to the end of the gospel kingdom. And another reason is, he was not talking to, nor in the presence of, the multitude, but only a few of his disciples. Yet he says, "*this generation*," meaning a generation then present. I think, then, it would be ungenerous to construe the words of our Savior in that way that the whole conversation could not be strictly literal and true, when there can be no

manner of use in it: for all must agree that the Bible uses the word in other senses, and Christ says in our text, "but my words shall not pass away."

Secondly. He could not mean the children of one parent, or man and woman. Why not? You all answer at once, it cannot be. But why? Because he was not talking about any one family of children, nor to them. Do you believe this is the reason why no commentator ever applied the word in this way, as it is used in Matt. i. 1? Certainly we do, and it is perfectly consistent. Very well then; my argument on the generation of that age is certainly as good as yours. But some tell us he meant the Jews, as in Luke xvii. 25: "But first must he suffer many things, and be rejected of this generation." This would be, in my opinion, a more consistent rendering than either the other ways which I have mentioned; and it is possible, and even probable, that there will be some Jews alive on the earth when Christ shall come; but I think it might be a hard task for any of them to prove clearly their pedigree, except by their profession. And I am of opinion that there is one insurmountable difficulty, as in the other cases: the Jews were not present, and, of course, Christ could not be talking to them. Yet he says, "*this generation.*" Some few un-

derstand Christ to mean, by "*generation*," the *race* of Adam: the human family will not pass off the earth until Christ comes in the clouds of heaven, and then the saints will pass off to meet him, and the wicked will be destroyed from the earth by the brightness of his coming. 2 Thess. i. 9, 10. This is still more plausible than either of the others; but I have one difficulty with this construction, and that is, I am not satisfied that it is so used in any other place in the Bible, and Christ seems to use it in a familiar manner, as it is used in other places. It is used in many places to mean the wicked class, as in Matt. xii. 45, and iii. 7. But this cannot, in my opinion, be the meaning of the Savior in this place, for the same reasons as I have before advanced. The wicked generation was not there, Christ was not addressing them, and there could not have been any propriety in saying "*this generation*." If he had been talking about them, they not being present, he would have said, *that generation*. In every place where Christ has used the words "*this generation*," some of the class whom he meant by this designation were present. Therefore, I am led to believe he had particular reference to his children, the generation of the righteous, as used by David, Psalm xiv. 5; xxii. 30: "A seed shall serve him; it shall be accounted

to the Lord for a generation ;" xxiv. 6 ; lxxiii. 15 ; 1 Pet. ii. 9 : " But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people ; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." For there were none present but four of his disciples, and there can be no doubt but that these were all righteous, and all of them children of God. He had been telling them of the trials and afflictions his children should experience down to his second coming. He had informed them what his children should do in all these times of perplexity and trouble. For he could not mean, in all the instruction he gave them concerning Jerusalem, those four disciples only ; for they were all dead but John, and there is no account that John was at Jerusalem at the time, but it is rather believed he was not there.

Again ; he was telling them what his children should see, and, among other things, what they might know when these things should come to pass : they would know he was near, even at the door ; they would see the Son of man come in the clouds of heaven, send his angels, and gather his elect. No one pretends that any one of these disciples but John ever lived to see the destruction of Jerusalem. And yet Christ says, " When ye see these things come to pass, then know," &c.

Who can believe that John saw all these things, these glorious things, and, although he lived nearly or quite thirty years after all was accomplished, yet never mentioned it, as we can learn, neither in his epistles, nor in any revelation, nor to any of his disciples? Who can believe that John lived in the time of Christ's first coming—in the time of his humiliation—saw and recorded every fact worthy of notice—afterwards lived to see him come the second time in power and great glory, gather his elect from the four winds of heaven, and reward every man as his work shall be—and then live thirty years afterwards, and not give us one solitary scrap of account of all this? None can believe it a moment, especially when we consider that John in his epistle, which was written many years after Jerusalem was destroyed, mentions the coming of Christ as yet future; 1 John ii. 28: "And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming;" also, iii. 2: "But we know that, when he shall appear, we shall be like him; for we shall see him as he is;" and many places in Revelation, i. 7, iii. 11, xvi. 15, xxii. 7, 20. These are positive proofs that John did not live to see these things, only in vision; and that Christ did, in his instructions given in the chap-

ter under consideration, have reference to the generation of believers, or the children of his grace. Therefore the language of the text is like this: "Verily, I say unto you, *these my children* shall not pass till all these things be fulfilled."

And will his children then pass? Yes; pass into the heavens, to meet the Lord in the air. For when he comes, the dead in Christ shall rise first, and those who are alive at his coming, who are his in the kingdom of grace, will be changed in a moment, in the twinkling of an eye, and caught up to meet the Lord in the air. For "*heaven and earth shall pass away.*" This brings me,—

IV. TO SHOW WHAT IS THE MEANING OF "HEAVEN AND EARTH PASSING AWAY."

We can only reason on this point from the analogy of the things revealed in the Scriptures. Peter, in showing the consummation of the present heavens and earth, has taught us how to reason in this case. 2 Pet. iii. 5: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water." Who are ignorant? The scoffers. Why are they ignorant? Because they are willingly so. What are they ignorant of? That by the word of God, the old heavens and earth standing in the

water and out of the water, "whereby the world that then was, being overflowed with water, perished;" that the antediluvian heavens and earth passed away by water. Verse 7: "*But the heavens and the earth which are now,*"—showing that there had been heavens and an earth before,—"*by the same word are kept in store,*"—by the same power, and in a similar manner, kept,—"*reserved unto fire against the day of judgment and perdition of ungodly men.*" So that Peter shows us plainly how the first heavens and earth passed away by water, and then tells us that the present heavens and earth are reserved unto fire, to be destroyed in a similar way, but by another agent. Peter further tells us, in the 10th verse, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." We learn by this passage when it will be: when Christ comes as a thief in the night. We learn also the manner: the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. This must be the same passing away, as is meant in our text, of the heavens and earth; for Peter says the same heavens and earth which were after the flood, and which were

in his day, are kept in store, reserved unto fire against the day of judgment. As this day has not yet come—for “the earth also and the works that are therein shall be burned up”—surely this has not yet been accomplished.

Again; following this burning day is to be a new heavens and a new earth, wherein dwelleth righteousness. This is not true of the present earth; for no person can believe for a moment that there is any more righteousness in the world now than there was in the days of Peter. How is it possible that false teachers can deceive people who have a Bible, and can read? If we will be ignorant, notwithstanding the plainness and simplicity of God’s word, then, if we perish, our blood will be upon our own heads.

The passing away of the heavens and earth, then, is to be by fire, as it was by water. As it was in the days of Noah, so shall it be in the days of the Son of man. They were eating and drinking, marrying and given in marriage, until Noah entered into the ark. Methinks I can almost see the scenes of that day. See you not that elegant building yonder, near that ark of gopher-wood? That building was reared at a great expense by the host, for the purpose of entertaining strangers who might come to visit that ark, and to ridicule and laugh at that old, white-

headed man you see yonder pitching the ark. The host, you see, has become rich by the great gain he has made, from the furnishing of the workmen, citizens, and strangers with food and drink of the most costly kind. Look into the dining-hall of that establishment. See the table loaded with all the delicate viands of the season. See those bottles filled with the sparkling juice of the grape. See the host at his door, beckoning to each passer-by to enter and regale himself. Hear the conversation between the host and the stranger guest who has just entered his mansion.

Guest. What great building is that in yonder field, on that eminence?

Host. That is called "Noah's ark."

Guest. But what use is he going to put it to? It seems to be built for sailing. Surely the old man does not expect to sail on dry land.

Host. Yes; you are right. The old man says the world is coming to an end,* and he has prepared an ark to save himself and family; for all flesh will be destroyed by water, as he says.

Guest. But how does he know this?

Host. He says God told him.

Guest. What kind of man is he? He must be a great fanatic, I am thinking.

* Gen. vi. 13.

Host. Why, yes; we think he is crazy a little; but you cannot discover it in anything else but his building that great ark, and neglecting his farm and other worldly matters. But what he has lost I have gained.

Guest. A farmer, say you?—a farmer! Why did not God tell some of our “mighty men, which are men of renown?”* A farmer, too! There is no truth in it. But do any believe him?

Host. Believe him! No. We have other things to attend to, and cannot spend time to hear the old farmer. But we were all very much startled no longer ago than yesterday: for the old man has been telling some that he had prepared rooms for the beasts of the field, and for the fowls of the air, and every creeping thing; and yesterday they came, two and two of every sort, and entered the ark, apparently of their own accord.† This you may be sure startled us some; but the banquets and feasts of last night have dissipated the fears of all, and to-day things are as they should be.

Guest. It is rather strange—yet it cannot be true. God will not destroy the world in the midst of this hilarity and glee, and in the height of all these improvements at the present day.

* Gen. vi. 4.

† Gen. vii. 8, 9.

Much, much of the earth remains yet to be cultivated and inhabited. Our western wilderness is yet to be explored and settled. Then the world is yet in its infancy—not two thousand years old yet; and you know we have a tradition that the earth is to wax old like a garment. It cannot be true, what the old man tells you. I will warrant you the earth will stand many thousand years yet.

Host. Look, look! there goes the old fool and his family now, I dare say, into the ark. I remember me now, the old man told us, four days ago, that in seven days* God would cause it to rain sufficient to destroy every living thing from the face of the earth. I shall have a chance to laugh at the old man four days hence. I told him to his face that, after his seven days were ended, he would be ashamed to preach any more, and we should have some quiet then.

Guest. But do your priests let him preach in their congregations and societies?

Host. Oh no! by no means—that is, none that are called respectable, or of the higher class. Why, sir, they held a meeting last night at my banqueting house. After the cloth was removed, and while the wine was circulating freely, old

* Genesis vii. 4—10.

Noah was the subject of the toast. And it would have done you good to have heard their sharp cuts and squibs; it caused a roar of laughter among the guests. See, yonder come some of them now. Let us go in, and enjoy another treat. (*They go in.*)

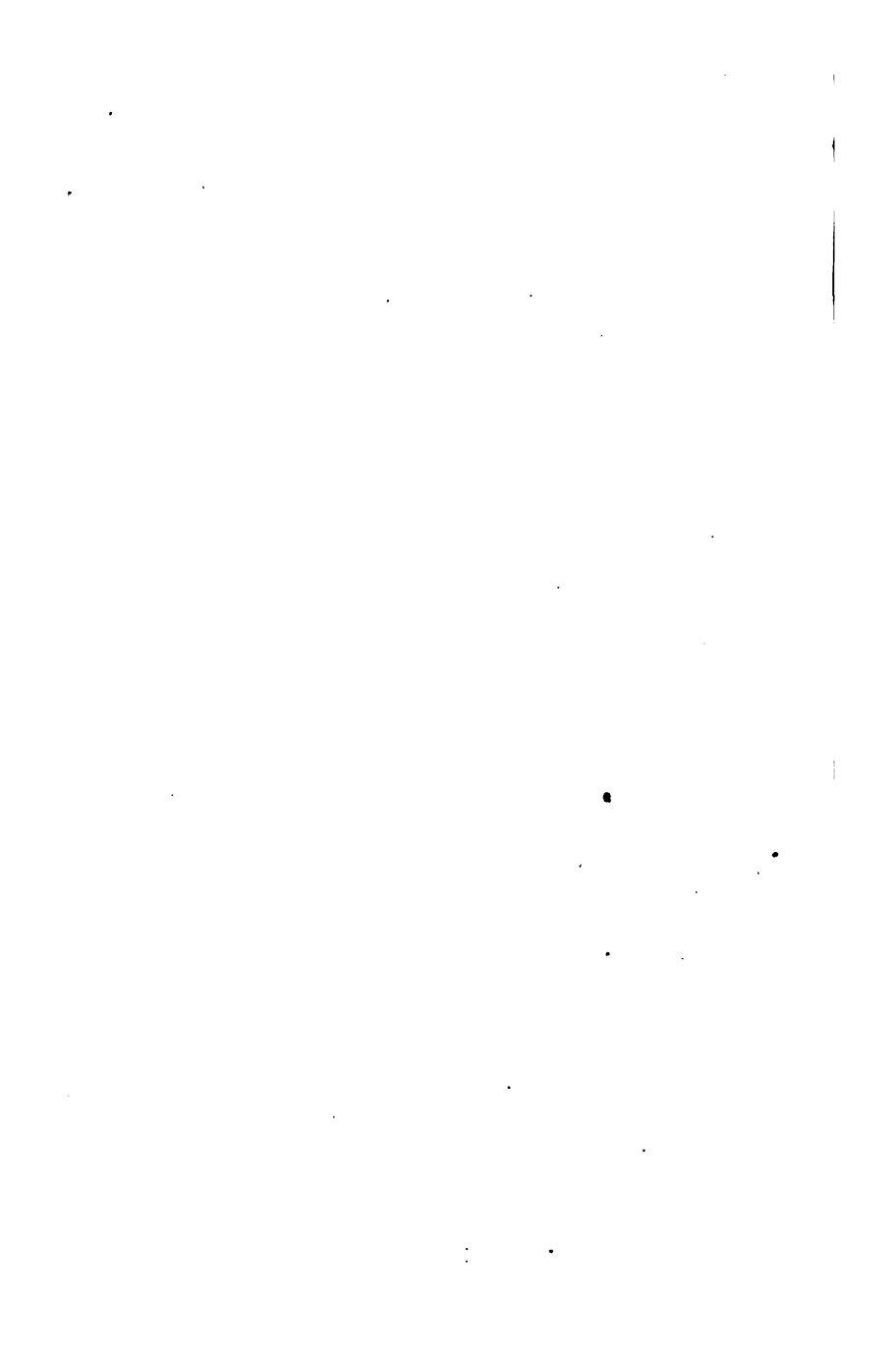
Ah, said I, were these scenes acted before the flood, and will it be so in the end of the world? And will the generation of the righteous not pass off until they behold these things acted over again? So says our blessed Savior: *and so I believe.*

Then shall "heaven and earth pass away." The righteous will pass off to meet their Lord, and the wicked be consumed to cleanse the world. Then will the prophecy in this chapter be fulfilled, and "the word of God will not pass away."

Prepare, ye servants of the Most High, to render up your stewardship. Ye scoffers, take warning; cease your revilings, your newspaper squibs, your bombast, your revellings, and your banquetings. And you, my dear reader, prepare! prepare! for lo,—

"He comes, he comes, the Judge severe;
The seventh trumpet speaks him near."

AMEN AND AMEN!



LECTURE II.

ON THE TWO DAYS IN HOSEA,

AS ILLUSTRATED IN THE CHRONOLOGY OF THE ROMAN GOVERNMENT.

THE THIRD DAY, THE CHURCH GLORIFIED.

Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.—HOSEA VI. 1—3.

THE text to which I have directed your attention, in the above paragraph, is one of the richest and most interesting prophecies that was ever delivered to mortals by any prophet since the world began. Every word speaks, and is full of meaning; every sentence is a volume of instruction. No wisdom of man could communi-

cate as much in as few words. It is a pearl of great price, lying deep in the waters of prophecy ; it is a diamond, which will cut the film which covers the visual organ of the readers of God's word ; it is a gem in the mountain of God's house, shining in the darkness, and the darkness comprehendeth it not. It puzzled the Pharisee, confounded the Scribe, and perplexed the Sadducee. It has, and will continue to have, the same influence on similar characters until the end of time. The great men of the earth will not stoop to its light, because it lies too low. The small men of the earth will not pick it up, for fear of ridicule from those above them. And now, dear reader, I am afraid you will go and do likewise—either treat it with contempt or ridicule. But you will find, if you will examine, that in it is contained,—

I. OUR DUTY TO GOD.

"Come, let us return unto the Lord ;" and, *"If we follow on to know the Lord."* Here is the whole duty of man, as clearly described as any crystal could make it. Repent, believe, and obey are clearly inculcated. What better words could an orator make use of to excite the minds of men to noble deeds of daring, than are here used by the prophet ? *"Come"*—he invites—*"let us"*—he will go with them—*"return."* Ah ! what a

word—*return*! Traveller, have you ever wandered far from home, in a cold, unfeeling world, among strangers, among robbers, enemies, thieves, and hard-hearted worldlings? Have you been sick and weak, wounded and torn, spoiled and robbed, smitten and cheated, hated and reviled, and this too for days, months, or years? Have you at last "*returned*" to your family, your friends, your native land? Do you remember those familiar objects, as you returned—the way, the mountain, the hill, the valley, and the plain—the grove, the turn, the house, and the brook? Do you remember the tree, the rock, the barberry and bush, the gate and the post, the door-way and latch? O, yes, say you; I remember, too, my beating and palpitating heart, and the falling tear, which I stopped to wipe away from my blanched cheek, while my hand was on the latch. I remember how I listened to hear the loved ones breathe, although it was then in the dark watches of the night.

Thus tells the wanderer the tale of his "*return*;" and in like manner could all the wandering sons of Zion speak of their "*return*." You, then, who have experienced these things, can realize the value of the word, "*return*." And from my soul I pity the wanderer that never has returned "*unto the Lord*;" to him that loved us,

to him who died for us—more, vastly more than mortal friends could ever do—he died. And so, say you, can fathers die for children, and mothers for their sons; children can give their lives, though rare the gift, to save the life of parents; husbands, and wives, and friends have fallen, to save each other from death. All this is true. But here is love greater than these: “for while we were enemies Christ died for us.” Yea, more: he left his Father’s presence, his glory, and that heaven where angels dwell; where he, the brightest star in all the upper world, stood highest; where seraphim and cherubim in glory cast down their crowns, and worshipped at his feet. “He became poor, that we through his poverty might be made rich.” Again; he bore our shame, and by his stripes we are healed. He was buffeted for our offences, and despised by mortals, for whom he suffered in the flesh. He rose from death for our justification, and ascended on high, to intercede for sinners, and has sent down his Spirit to bring us wanderers home.

“*For he hath torn.*” True, he suffers our sins to tear us, and those earthly powers in whom we trust, to break our proud hearts, and therefore tears away our vain supports. He tears our affections from earthly things, that he may place them on a more enduring substance.’ He tears

our hearts from idol gods, that he may place them on God supreme. He tears our soul from the body, that we may no longer live in the flesh to sin, but depart in the spirit and be with Christ.

"And he will heal us." Yes, he will heal us from all our backslidings, and love us freely for his own name's sake. He will heal us from sin, by showing us its deadly nature. He will heal us from worldly affections, by placing our affections in heaven. He will heal our hearts of idolatry, by the taking possession of them himself. He will heal us from death, by the resurrection from the grave.

"He hath smitten." God has so ordered in his providence, that his children cannot have intercourse and associations with men of the world, and with the kingdoms of this earth, but that persecution, or loss of Christian character, is sure to follow. The prophet is showing the present state of the church, while the tares and wheat are growing together. The children of God shall be smitten—meaning they shall be chastised, persecuted, ruled over. See the Roman power, from the days of their connection with the Jews until the present time, ruling over, persecuting, and trampling under foot the church of God. Our text is not only showing us our duty to God, but it teaches us the sufferings of the

church, the dealings of God with her, and her final redemption; the first and second coming of her Lord, her final deliverance from death and all enemies, and her glorified reign. It teaches us the manner of Christ's coming, and the time when all these things will be fulfilled. We are therefore now showing the sufferings of the church, and God's special care and providential dealings with her.

"And he will bind us up:" which is a promise of God, that, although the church should be torn and smitten, yet he would heal them, and bind them up. In due time he would gather them into one fold, he would bind up all their wounds, and heal them of all their maladies. He would visit their transgressions with a rod, and their iniquities with stripes; but his loving-kindness he would not take from them. These promises are brought to view in this part of our text.

II. WE HAVE A PROMISE, AND THE TIME SPECIFIED WHEN IT WILL BE FULFILLED.

"After two days will he revive us." In this sentence we have the time specified when the work will be finished, and these promises verified; when he will revive his children, or all who have returned unto the Lord. *Revive*, signifies to bring to life, to quicken. In this place it must mean, to raise to life. It cannot mean to quicken, in a

spiritual sense; for it would be in plain contradiction to other Scriptures. "After two days." As though they must wait two days before they could be quickened by his Spirit of grace; while he says in his word, "to-day, if you will hear his voice," &c. This must mean, therefore, their resurrection from the dead. "*In the third day he will raise us up, and we shall live in his sight.*" This is still stronger proof that the prophet has reference to the resurrection of the saints: "they shall live in his sight;" that is, they shall live with him. John says, "But we know that, when he shall appear, we shall be like him; for we shall see him as he is." See, also, Rev. xx. 4, 6: "And they lived and reigned with Christ a thousand years." "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." See John xiv. 3: "I will come again, and receive you to myself, that where I am there ye may be also." These passages illustrate the prophet's meaning. As it respects the time, "*days*," spoken of in our text, we will attend to that in our last division on the subject.

"*Then shall we know, if we follow on to know the Lord.*" When shall we know? In the third day, when we are revived and raised up, if we follow on to know the Lord. How shall we follow on? Be obedient to his commands. What

does "*to know the Lord*" mean in this passage? It means, to believe in him, to have faith in his word, to understand his will, and be acquainted with his Spirit by a practical life of love and holiness. What shall we *know*, if we follow on? We shall know "*that his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.*" The knowledge we shall obtain is the first and second coming of Christ to the earth, and our living in his sight. The time specified to accomplish these things is three days. The prophet, to illustrate this subject, brings two comparisons, to show us the manner and object of Christ's coming to the earth. And, first, he compares it to the morning. Why like the morning? Because the morning brings light, drives away the darkness, chases away the clouds and fogs, dispels the obnoxious vapors, dries up the damp dews of the night, awakes the songster to his matin lays, cheers up all nature with its glory, drives robbers and thieves to their cells and wild beasts to their dens, and vivifies and warms, animates and enlivens the animal and vegetable kingdoms of the earth. Just so will the first and second coming of Christ improve the moral world. He is called "the day-spring from on high;" "the bright and morning star;" "the

light of the world ;" "the life of men ;" "the glory of the whole earth ;" "the sun of righteousness."

But you will inquire how the morning can illustrate the two comings of Christ. I answer, there are two parts to the morning—daybreak and sunrise. There are also two luminaries; the daystar indicates the morning at hand, but it is completed only by the rising sun. When Christ first came to the earth, he came as a daystar; he shed some rays of light, but they were feeble in comparison with the full-risen sun. The light shone in darkness, but the darkness comprehended it not. And had he not performed miracles which no man could perform, none would have supposed him to have been the Son of God, with all power. He came as a man—as a star out of Jacob; he suffered as a man; he sorrowed like one of us. But when he comes the second time, he will come in all the glory of God, with light ineffable, without becoming an offering for sin again, but a Judge over the whole earth, a King, to sit upon the throne of his father David forever. He comes, like the sun, to drive all moral darkness from the earth; to chase the clouds of war and crime from the world, and dissipate the fogs of error and delusion from his church; dispel the obnoxious spirits of pride, self-

love, sectarian names, cold hearts, hatred, envy and malice, and the whole catalogue of the evil passions of the natural heart, from the moral heavens and earth; to dry up and wipe away all tears from off all faces; put a new song into the mouths of all his saints; cheer the new heavens and new earth by his presence; glorify his people with his own glory; destroy death and him that has the power of death, which is the devil; drive the wicked from the earth, and the devil to his den; shut him up in the place prepared for him, and destroy all the kings (called beasts) from the earth; revive his saints from the dust, and raise his children to immortality and life; set up a kingdom which shall rule under the whole heavens, and reign over all forever and ever. How beautiful is the comparison! How rich and grand is the figure, "*His going forth is prepared as the morning!*"

Again; another comparison: "*And he shall come unto us as the rain, as the latter and former rain unto the earth.*" In this passage is a noble figure, and a clear illustration of the coming of Christ, in the manner and object. "*As the rain.*" As what rain? As the two periodical rains, Spring and Fall. Why does Hosea call it "latter and former rain?" Because what we call the spring rain, or former rain, was in the days

of Hosea called the latter. This rain was in our month of February, and they began their years on or about the 22d day of March; so that their seed-time, or spring, as we should call it, was in the latter time of their year; and the harvest, or fall rain as we should call it, was in the former part of their years. This accounts for the manner of Hosea's saying "latter and former rain." James has in his epistle, v. 7, 8, used the same figure for the same purpose that it is used by the prophet Hosea: "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the *early* and *latter* rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James says, "*early and latter*." Why? Because James lived under the Roman government, who had changed the time of the beginning of the year from March to January; and therefore he uses it as we do.

But the first coming is as the spring rain. Why? Because this is the time the farmer scatters his seed into the earth. Just so Christ, when he first came, came to sow the gospel in the earth, that, at his second coming, he might reap a harvest of precious fruit, and gather his fruit into his garner. See Matt. xiii. 37—43.

How completely is this figure carried out by Christ's parable of the wheat and tares! So, then, his first coming is illustrated by the early rain, when the husbandman sows his seed in the earth; when the rain causes the seed to vegetate, the blade to grow and put forth its leaves, then the stalk, the ear, and the full ear, then the latter rain and the harvest. So is the second coming of our blessed Savior. Come, Lord Jesus, come quickly.

It would now be well, perhaps, to examine one other text in the New Testament, which agrees with, and will corroborate this passage in Hosea. Luke xiii. 32, 33: "And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless, I must walk to-day and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." The history of the facts which gave rise to this conversation of our Lord, was as follows:

Some of the Pharisees came unto him, and told him to "get out hence," for Herod would seek to kill him. "*And he said unto them, Go ye and tell that fox.*" We know that Herod was made ruler of the Jews by the Romans; and Christ, in calling him a fox, had something more

in view, in my opinion, than to nickname Herod, although possibly it might have been very appropriate. Yet I believe that Christ had a greater object in view. He spake of him as a representative of the Roman government. The angel Gabriel, in his instruction to Daniel, (xi. 23,) has said, "*he should work deceitfully*;" meaning the Roman power over the Jews; and the name "*fox*" is but another appellation for craft or deceit. Therefore, he said, "Go ye, and tell that fox," deceitful and crafty as he is, "*Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.*" As much as if he had said,—I well know the Roman power will oppose my gospel, will tear and persecute my people, two days, or to-day and to-morrow; yet I shall do cures, bind up the wounds which they make, and cast out devils which they may employ during these two days, (evidently meaning the same days as Hosea in our text,) and the third day I shall be perfected; that is, my body, the church, shall be made perfect. Hosea says, "the third day we shall live in his sight;" which is the same thing as being perfect. "When he shall appear, we shall be like him, (perfect,) for we shall see him as he is;" live in his sight.

That, in the 32d verse, Christ does not mean literal days, is evident from the fact that in the

33d verse he does mean literal days; for if in both verses the days mean the same time, then it is a paradox I am not able to reconcile; for it is certain in the 33d verse he says, "Nevertheless, I must walk to-day and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." Therefore, the three days could not possibly be fulfilled, by Christ's own showing; for he must walk the three days, and yet be perfected on the third day. He could not be perfected in his sufferings; for he did not suffer until more than a week after this declaration. It could not be the perfection of his church; for she could not be made perfect until after Christ's death and sufferings, and in truth she is not made perfect yet, neither by death, nor through sufferings, nor by glorification. Neither could either of the passages mean the three days between Christ's death and his resurrection; for he is represented as healing, binding up, casting out devils, doing cures, and walking; which was not a fact, as all must acknowledge, while Christ lay in the tomb. And yet it has a meaning; for "not one jot or tittle of his word can fail."

What, then, can be the meaning of Christ? I answer, it is a figure; for every passage in the whole word of God must be understood either in a literal or figurative sense. Some have supposed

that the Scriptures are mostly to be understood in a spiritual sense. But what do they mean by spiritual sense? I have never seen any that could describe what they mean by spiritual sense, except they mean life, power, influence, or figures. For instance; Jonah being three days and three nights in the whale's belly, is to be understood spiritually. What do we mean by spiritual, in this sense? If we mean that Jonah was Christ, the whale was the earth, and the belly of the whale was the bowels of the earth; then we are wrong. But if we mean Jonah was a figure, or a typical representation of Christ, the whale representing the earth, and the belly of the whale representing the bowels of the earth; then we are right. Just so with "days" in our text. Days may be used as figures of different portions of time. Sometimes a day means twenty-four hours; sometimes we mean only twelve hours; and at others indefinite time. The word of God uses *a day* as a figure of a year, and sometimes as a figure of a thousand years.

I shall now try to show the meaning of the days in the texts of Hosea and Luke. They cannot mean natural days, we must all agree; for the church has been torn and smitten more than forty-eight hours. The first and second coming of Christ must be included within these

days, and the resurrection and living with Christ on the third day. Also the work of salvation, casting out devils, and doing cures, must be finished, and the church and kingdom of Christ perfected. These days cannot mean indefinite time; for the words "*two*" and "*third*," "*to-day*" and "*to-morrow*," are too clearly defined to admit of such a construction. They will not admit of years, for the same reasons that we have brought against the natural day—not being fulfilled. I know of but one construction more that can, in the Bible, be applied to a day; and that you will find in 2 Pet. iii. 8: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day;" which cannot, with any propriety, mean anything more or less than—what we count a thousand years God calls a day. Therefore, the days spoken of in our texts must mean so many thousand years. Then, permit me to paraphrase our texts, as I understand them.

Hosea vi. 1—3. Come, let us repent and turn unto the Lord; for he hath suffered the nations and kings of the earth to tear and scatter us, yet he will heal us, and repair the breach. He hath suffered our enemies to persecute us, and to kill and destroy the body of this earthly tabernacle; but he will gather and bind us in one bundle of

everlasting life with himself. After two thousand years he will reanimate the bodies of all his saints; in the third thousandth year he will raise them from the dominion of death, and then they will live and reign with him a thousand years, in his presence. Then shall we know, if we follow on to know the Lord: his going forth to the earth is prepared by divine wisdom, so as that he will come unto us as the morning cometh; first, as a daystar in the east, and secondly, he will come the second time, like the rising sun in all his glory;* or he will come like the early rain in seed-time,† and like the latter rain in the time of harvest.

Luke xiii. 32. And he said unto certain Pharisees that came to him, Go ye, and tell that fox, (deceitful Roman,) Behold, I cast out devils, and I do cures this thousand years and next thousand years, and the third thousand I shall be perfected; or, in other words, my work of redemption will be finished, my kingdom completed.

The next question which arises, in trying to understand our text, is to know when this time commenced, or these two thousand years began. I shall, therefore, now endeavor to answer this question.

* 2 Sam. xxiii. 4. Psalm xlv. 5. Ezekiel vii. 7.

† Psalm lxxii. 6. Isaiah lv. 10, 11.

Let us, then, take notice, that the first and second coming of Christ are included within these two thousand years, and Hosea speaks of them as being then in the future. Christ speaks of them as though one of them had already commenced,—“*to-day and to-morrow.*” Then one point is settled: somewhere between the time that Hosea prophesied and Christ spake, the two thousand years began. Well; if they began a hundred and sixty years before Christ, they would have ended last year: so, you will readily see, we are confined within the space of one hundred and sixty years, at any rate; and how much of that time was accomplished when Christ was born, I will try to show.

The Jews began their day at the setting of the sun, and this was taught them by God himself: “the evening and the morning were the first day.” If time began in this way, with God, surely, unless we can show a change, we ought so to reckon days now. And as Christ first came as a daystar,* then his coming would be very likely to correspond with the time of that star’s rising. We know, also, when Christ did come, the world was in a state of moral darkness, and had, for nearly or quite two centuries, been enveloped in

* Rev. xxii, 16.

a dark and dreary night. Therefore, it is reasonable to suppose that a part of the first thousand years had actually passed away when our bright and morning star first appeared.

But Hosea has given us some more light on this subject, in the fifth chapter, beginning at the eighth verse: "Blow ye the cornet in Gibeah, and the trumpet in Ramah: cry aloud at Bethaven, after thee, O Benjamin." This verse is a call to the idol worshippers among the Jews to return from their idolatry and rebellion against God. The places mentioned were the places where the tribe of Benjamin had established idolatrous worship, and set up altars to heathen gods.

Verse 9: "Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be." The tribe of Ephraim was made desolate shortly after Hosea wrote his prophecy, and is not now known as a tribe in the world, being carried away with the ten tribes by Esar-Haddon. This prophecy is the same as the one Isaiah has given in his prophecy, Isaiah vii. 8; and Rollin, in his *Ancient History*, vol. 1, page 286, has shown when this prophecy was fulfilled. And surely God hath made known to the tribes of Israel their history and destiny ages before it was fulfilled;

and here is my strong proof, that what Hosea tells us will come upon us, will be as literally and as certainly fulfilled as that has been which was prophesied concerning the Jew.

Verse 10: "The princes of Judah were like them that remove the bound. Therefore, I will pour out my wrath upon them like water." The meaning of this verse is,—the prophet is speaking of the rulers and priests among the Jews removing the laws of God's house in that way that they might more indulge themselves in their wickedness, and practise their abominations with less restraint. The threatening against them was executed upon them in a most remarkable manner: they were truly carried away like a flood.

Verse 11: "Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment." Ephraim not only has reference to the ten tribes which revolted from the tribes of Judah and Benjamin, but it also has reference to the sects and churches under the gospel dispensation, who have departed from the laws and commandments of the gospel. Those things were types unto us on whom the ends of the world have come.* Ephraim was the second son of Joseph, as the gospel is the second dispen-

* 1 Cor. x. 11.

sation of God. Ephraim was preferred* before Manasseh, as the gospel, the better covenant, is preferred before the law.† Joseph's bough was to run over the wall,‡ and his seed was to become a multitude of nations.§ This promise is only fulfilled in the gospel; for Isaiah tells us (vii. 8,) that Ephraim should be broken, and should be no more a people, that is, literal, but are the typical; called after Christ, but eating their own food and wearing their own apparel. This is remarkably fulfilled at the present day by all the sects in Christendom. They will be very angry if you do not call them Christians; yet if any others should desire to be called by that name, and that only, they are sure to be called by some opprobrious nickname, such as *Christ-ians*, to bring them into disrepute, and to show that none are entitled to the name but themselves. Each sect are, like Ephraim, willingly walking after the commandment of men; and the language of the sects of the present day is, "Every man to his tent, O Israel; for we have none inheritance in the Son of Jesse." And can you not see, my dear reader, God has already begun to break our sects in judgment?

* Gen. xlviii. 19.

† Heb. viii. 6—8.

‡ Gen. xlix. 22.

§ Deut. xxxiii. 13—17.

Verse 12: "Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness." In this verse Ephraim represents the people of God, under the New Testament; and Judah represents those who were called the people of God, under the Old Testament. This prophecy has been as literally fulfilled as it is possible for it to be. "*I be unto Ephraim as a moth.*" What does a moth unto a garment? It eats holes into it, so that it is easily tattered and torn. Is it not so now with the severed sects and churches, who profess to be the children of God? Where can you find a sect not divided, or a church not torn? "Unto Ephraim as a moth." It is well known that a moth does not devour the whole garment; it only takes a part. Just so with the gospel church: there is a remnant which will be saved; but our sects and our churches are like moth-eaten garments. What more striking similitude could the prophet have brought to represent the church under the gospel dispensation, than a moth-eaten garment, if our day is a fair sample of the whole? Look upon the church since the days of the apostles, and read her history. What do we see? A continual jangle about words, about doctrine, about men and measures; persecution and hatred, disunion and division, have been the acts and manifested walk

of the church. O Ephraim! thou hast been a cake unturned; a worshipper of every god but the true God; a lover of every way but the highway cast up; a follower of every man but the man Christ Jesus.

"And to the house of Judah as rottenness." What does the house of Judah mean? It means the Jewish dispensation, or the people of God under the first covenant. And what shall we understand by rottenness? What else but final destruction? Although our Judaizing teachers tell us the Jews are to be built up again, I believe them not. I have no fellowship for such humbugs; for the Lord, by the mouth of the prophet, says, "*as rottenness.*" The Romans have taken away their place and nation, and Jerusalem is to be trodden down until the times of the Gentiles be fulfilled, and then all the nations and kingdoms of the earth are to be destroyed as were the Jews. And then Christ will come, and set up a kingdom which shall never be destroyed.

Verse 13: "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb; yet could he not heal you, nor cure you of your wound." In this verse we have a prophecy, that, when the gospel church, or the Jews, should be in trouble, instead of applying to God for help, as he

had commanded them to do, with the assurance that he could help them, they have applied to literal or mystical Babylon, and put their trust in kings or great men of the earth to heal them, or plead for them: but they cannot heal them, nor cure them of their wounds. This proves one thing certain—that the church will never be healed from her sickness nor cured of her wounds and divisions until Christ shall come. They have been telling us, that our missionary societies, Bible societies, tract societies, and all of our moral reform societies—temperance, abolition, and non-resistance—and also our education societies, were so many streams to waft us into the ocean of the spiritual millennium, when all would see eye to eye: but every one of these has only carried us farther and farther apart. No one can or will pretend but that we are more at war now than when these societies were first instituted. How long have the common people to wait to see the fruits and fulfilment of our great men's promises in these things? I tell you, my brethren, we must have a higher trust than kings, princes, or great men of the earth. The world will never, no never, reform themselves; every step they take, while leaning on earthly power, is but in the end their ruin. The Jews were finally ruined by making a league with the Romans.

Mystical Babylon had its rise from a connection of the church with the civil power of the Roman beast.

Verse 14: "For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him." God will, by his providence, suffer the church to be caught in the snare, and made a prey of, by the same power, which will utterly take away the Jews, like as an old lion catches the prey. But as a young lion devours the prey, so shall the Jews be utterly devoured: and this will happen when Christ will come and go away. Then these things are to be accomplished under the Roman kingdom, which had great iron teeth, and which was to break in pieces and bruise, and was to stamp the residue under his feet,* and none could deliver out of his hand;† until the Ancient of days should come, and judgment should be given to the people of the saints of the Most High.‡ And then, as Paul tells us, this power shall be destroyed by the brightness of his coming.§ And the 15th verse says, "I will go and return to my place, till they acknowledge their

* Daniel vii. 7

† Ibid. vii. 24.

‡ Ibid. viii. 24.

§ 2 Thess. ii. 8.

offence"—or, as it reads in the margin, "*till they be guilty of this offence*"—"and seek my face: in their affliction they will seek me early." The sentiment conveyed to my understanding is this: the Lord, by the mouth of the prophet, is speaking of his first advent, of his return to his Father, where he will remain until they will be guilty of the offence of applying to Babylon and the kings of the earth, to be cured and healed—until the Jews should be rottenness, and Ephraim should be torn and smitten; and this power should last two days, as our text tells us: but while they should be thus afflicted, he would be healing them, and binding up their wounds, casting out devils, and doing cures; the gospel, too, would be preached, and they would seek his face by prayer and faith: and this would begin—that is, the gospel—in the early part of these two days.

Then come in the words of our text: "Come, let us return unto the Lord; for he hath torn," by the same power under which we have committed idolatry and rebellion against God; "and he will heal us," if we repent and turn unto the Lord, by his gospel, by his grace. "He hath smitten." By the same power to which we have been looking for redress, he has suffered us to be persecuted; the principal kingdoms of the world

have been used as a scourge for the church, to drive them back to God. Ever since the days of Constantine the church has been laboring to obtain earthly power; and she has gone so far as to believe and promise that a time will shortly come when she will rule over the world, and gain possession of the kingdoms of the whole earth. Some will have it before her Lord shall come; others, not until he comes; but both must have the world and church mixed. Bless the Lord God of hosts, neither is true: for if now, while the world have the majority of the physical power, our priests and editors are dogmatizing, and lording it over the church, telling us what we shall preach or hear, and what we shall not; what would they do, having universal power over all? I thank God, "in the world ye shall have tribulation." Yet "he will bind us up" into one fold, having one Shepherd, one Lord, and one kingdom: all others being carried away, and no place found for them. And this kingdom will be eternal, and shall never pass away.

"*After two days,*"—meaning two thousand years—of tribulation, under the Roman kingdom, "*will he revive us;*"—meaning, God will bring his children from the dead, at the glorious appearing of the Lord Jesus Christ, with all his saints. "*In the third day he will raise us up,*

and we shall live in his sight ;”—meaning the first resurrection, or the resurrection of the just, when all that are his will come forth, and will reign with him—“*live in his sight*”—a thousand years—“*third day*”—before the resurrection of the unjust. “The rest of the dead lived not again until the thousand years—‘*third day*’—were finished.”

You may ask now, when did those three thousand years begin ? I answer, they must have begun somewhere before Christ’s first coming, for that is included in the two days. There is no rule but conjecture that they commenced at his birth, but rather before ; for if his coming is compared to the morning star, the evening must have preceded it, “for the evening and the morning were the first day.” There is no rule in the passage to know when to begin this time, unless we begin at the time when the children of God began to do what God charges upon them as the cause of their calamity. “Then went Ephraim to the Assyrian, and sent to king Jareb.” Then, when the people of God joined affinity with this Roman kingdom, which would tear and wound smite and persecute, their calamities began ; “for they worked deceitfully.” The fox began his career of persecution against the Jews ; afterwards tried to pull down and destroy the “bright

and morning star;" then followed up by showing his enmity to the church, in persecuting and deceiving in every possible form that ingenuity could invent or devise.

If this is correct, then we have a sure place to begin our data; that is, when the Romans became connected with the Jews by league. This may be found in the 1st book of Maccabees, 8th and 9th chapters, also in the History of Josephus, Rollin's Ancient History, &c.,—when the Grecians ceased to rule over the Jews, and the last monarchy in Daniel's vision began. This was one hundred and fifty-eight years before the birth of Jesus Christ; and two thousand years before the second advent of Christ: for by adding $158 + 1842 = 2000$ years, or two days. Again; if Pagan Rome was to continue, as I have proved in a former lecture* on that point, 666 years, and Daniel is to stand in his lot at the end of 1335 years from taking away the Pagan mode of worship, (Dan. xii. 12, 13,) then add $666 + 1335 = 2001$, which would carry us one year into the 3000, or to the year 1843 after Christ. And Hosea says, "*after two days*," that is, after the two thousand years, "*he will revive us*;" and "*in the third day*," that is, in the third thou-

* Miller's Lectures, p. 76.

sandth year, (which will begin in the year 1843,) "*he will raise us up, and we shall live in his sight,*" "and reign with him a thousand years." Rev. xx. 6. "*Then shall we know,*" in the third thousandth year, "*if we follow on to know the Lord,*"—continue steadfast in the faith: "*his going forth is prepared as the morning*"—he shall come from heaven to earth, as the morning star and as the rising sun. "*And he shall come unto us as the rain.*" As rain on the thirsty ridges of the field, or upon the new-sown seed, to make it fructify, and yield a blessing to man and beast, so will the coming of the Son of man be. "*As the latter and former rain unto the earth.*" As the early rain, when the seed-time is given to man, was like the first advent of Christ; so will the second advent be like the latter or fall rain in harvest-time. "Be patient, therefore, brethren; for the coming of the Lord draweth nigh. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." James v. 7. See, also, Deut. xi. 14; Jer. v. 24.

Can this all be fiction? Is there nothing real in all this? O, ye children of God! do you believe the prophets? Or shall we report there is no faith in Israel? What if these things be true?

Can you ever be able to remedy the evils you may be likely to do by scoffing and ridiculing them? O, beware! One sneer from you may sink a soul in everlasting ruin. I say again, beware, lest that day come upon you unawares.
AMEN.

AN ADDRESS

TO THE SECOND ADVENT CONFERENCE,

HELD AT PORTLAND, ME., OCTOBER 12, 1841.

DEAR BRETHREN:—Your frequent gathering together for the purpose of conversing on one of the most thrilling and interesting subjects that was ever presented to the mind of man, will, if persevered in, produce those happy results which, in the eternal state of the righteous, will redound to the glory of God, and the happiness of our fellow-beings. If ever there was a time in our world when we have called *the proud happy*,* it is now. Need I refer you to our proud ministers and popular churches? Any man of discernment can see, and must acknowledge, that pride, popularity, and worldly opinion, control, sway, and govern the majority of our priests, and are the law and precept for our most popular sects, churches, and societies. “Yea, they that work wickedness are set up.” This is certainly the effect, more or less, of all our Protestant sects at this time. If any man is so venturesome as to

* Mal. iii. 15.

attack any of our traditional theories, though ever so false, he is sure to raise up a hue and cry among the clergy, and find upon his track the whole host of pretended religious editors, dealing out their bombast, misstatements, and foolish lies, to worry and perplex, if possible, the fearless advocate for the truth. And those public teachers and churches who most conform to the opinions and fashions of the world are "set up;" their names are lauded through the land, and titles of honor are heaped upon them. We can hardly meet a servant of the cross of Christ who has not the title of Rev., D. D., A. M., President, Vice President, or Director, and sometimes a combination of all these titles. Many of them are merely honorary distinctions, which are of no manner of use in the kingdom of God, and of no utility to the cause of Christ. This, in my humble opinion, is seeking honor of men, and therefore we may well ask how such persons can be servants of Christ. I therefore, my brethren, plead for the cause of my dear Master, that in your meetings no custom of this kind should be adopted. Let us beware of breaking one of the least of the commandments of God, or conforming to these pernicious and foolish practices of the world, which will perish with the using, and drown men in perdition. I do most

earnestly beseech you, my brethren, to admit of no motive in our conferences, that should lead unholy or worldly men to join us, either for honor or worldly gain. True; a proud and bigoted priesthood may jeer us, the world may hate and despise us; "*yea, they that tempt God are even delivered.*" Yet if we believe as we profess, it will be but a moment of pain, and eternal glory will be our reward.

"Then they that feared the Lord spake often one to another." When did they speak often one to another? I answer, when the "*proud*" are called "*happy*," when the "*wicked*" are "*set up*," and those who "*tempt God are delivered.*" And now is the time. If ever there was a time when this scripture could have a literal fulfilment, it is now. And now is the time, too, for the humble children of God to speak often one to another; but let our conversation be such as becometh saints, let it be chaste and pure as the word of truth, so that a holy God may with propriety fulfil to you in his good pleasure the remainder of the text: "And the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord and thought upon his name;" yea, may it be fulfilled to you in your conferences on the glorious subject of his return to earth, when he shall make up his

jewels, and when he shall come to be glorified in his saints.

In addressing you at this time, I have selected the subject of the *manner, objects, and the revelation of the time* of the coming of Christ.

I. ON THE MANNER OF CHRIST'S COMING.

Concerning this part of our subject, I am happy to believe we are perfectly agreed. How can we believe otherwise than in a personal descent? "The Lord himself shall descend," "This same Jesus shall so come in like manner," &c., "Every eye shall see him," "We shall see him as he is." These and the like passages prove clearly the manner of his coming, viz., that it is personal.

II. OBJECT OF HIS COMING.

On this part of the subject, we may not be all agreed. I would therefore recommend that we give every friend of the cause the privilege of giving his own opinions and reasons why he believes, with meekness and fear. Let us have fervent charity one for another, and let our object be *light*; while we do nothing for vain glory. What if my brother, through his influence or art, should seem to conquer my arguments, will it make truth any the less true? No; by

no means. Then, my brethren, let us have this single object in view, *truth*.

Then let us inquire, for what purpose doth Christ descend to our earth the second time? The Bible answers, "To receive his kingdom." See Luke xix. 15; 2 Timothy iv. 1. "Who shall judge the quick and the dead at his appearing and his kingdom." Then he comes to receive his kingdom; and this kingdom is to be an everlasting kingdom, never to be destroyed, nor given to another people. See Dan. vii. 14, 27: "And there was given him dominion, and glory, and a kingdom that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." You may inquire what the apostle meant by 1 Cor. xv. 23—28; for if at the coming of Christ he should give up the kingdom to God the Father, and he himself become subject to God, how can it be said that the kingdom given to the Son should stand forever, and "my servant David (meaning Christ) shall be their prince forever?"

Eze. xxxvii. 25. I answer, there are evidently two kingdoms spoken of in Scripture. One I shall denominate the gospel or mediatorial kingdom, into which flesh and blood may enter, tares may grow, and foolish virgins slumber and sleep. The other is the kingdom of immortality and glory, into which flesh and blood can never enter, nor mortality ever inherit; he only who is pure can see it, the children of God are the only heirs to it, the tares are gathered and burned before it is set up, and all that work iniquity or offend are excluded from it. The foolish virgin may cry and knock, yet find no admittance. The carnal Jew will have no claim to this kingdom, nor enemies of God can trouble the subjects thereof. It is the kingdom which God gives to his Son after he (his Son) has given up the mediatorial kingdom, and presented his bride to the Father without spot or wrinkle, having put all enemies under his feet, and destroyed the last enemy to his bride, which is death. Therefore, at the time the immortal and glorified kingdom is set up, must be the resurrection of the just, and the glorification of the whole family of heaven; as also the destruction of all the wicked, the enemies of God, of Christ, and the church. Then, "God will be all in all." All the kingdoms of the world are broken to pieces and carried away, so that no

place is found for them on earth. The kingdom of God will "fill the whole earth," under "the whole heaven," and God will be in all dominion, as in heaven, so in earth. Then too God will have answered all prayers which have been indited by the Holy Spirit or taught by the blessed Savior. "Thy kingdom come, thy will be done, in earth as in heaven." Then, too, God will be "in all." He will be in our King. "Believest thou not that I am in the Father, and the Father in me?" John xiv. 10. He will be "in all" the subjects of his kingdom. "At that day ye shall know that I am in my Father, and ye in me, and I in you;" verse 20. In what day shall we know this? In the day of his second coming. See 18th and 19th verses. We see by these scriptures, that when Christ shall come the second time he will finish the work of salvation, give up the gospel or mediatorial kingdom to his Father, receive the glorified kingdom from his Father, glorify his own people with the same glory he had of his Father, and enter into the rest prepared for him and his, which of course must be eternal, because it is immortal, or, which is as really proved by Scripture, must be an immortal kingdom, because it is eternal.

How then, may we not inquire, can the view of the *English literalists* of the kingdom of Christ be

correct? Can this kingdom fill the whole earth, and the carnal Jew inherit Palestine, and the heathen possess three fourths of the rest of the earth? Can death be swallowed up in victory in this kingdom, and yet a large majority of the subjects live and die in a state of mortality? Can Christ gather out of this kingdom all that offend or work iniquity, and yet the unbelieving Jew and idolatrous heathen be subjects of the same? Can it be called a "harvest," and "end of the world," and not a fourth part of the field harvested, nor an end come to but few inhabitants? Can Christ give up his mediatorial kingdom and finish the work of redemption, cease from his labors, and enter into his rest with his bride, and at the same time continue his mediatorial office, redeem millions ages after he has finished redemption, and labor after he has completed his work, and enter into his kingdom with one half of his bride, while the other moiety is not born of the first Adam? These are questions which I am not able to solve, nor have I ever seen any satisfactory explanation by our brethren of the *English views*, how these things can be. The more I have examined the subject, the more I am convinced there is no soundness in the theory. For if we will examine the Scriptures, we shall find abundance of proof that the things so opposite to this notion of some of our

English and American brethren, are all accomplished at the second advent, when the eternal and immortal kingdom is set up, and the glory of God fills the whole earth. He comes too to take vengeance on the wicked, who are banished from the presence of the Lord and the glory of his power, when he comes to be glorified in his saints. We are told, Prov. ii. 21, 22, "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Also, x. 30: "The righteous shall never be removed: but the wicked shall not inhabit the earth." Psalm xxxvii. 34: "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Not until the wicked are cut off, which will be when Christ shall come. "Then shall that wicked be revealed, whom the Lord shall consume by the spirit of his mouth, and destroy by the brightness of his coming." He will come "in flaming fire;" 2 Thess. i. 8. And as the flood destroyed the antediluvians, so will the fire the present heavens and earth, with all the inhabitants who are not sheltered in the ark prepared of God for salvation to his people. Were not all the inhabitants destroyed in the flood, except those saved in the ark? "So shall it be,

in the coming of the Son of man." None can be saved only in Christ. Yet Pharisees and Judaizing teachers have always been trying to climb up some other way—to save the Jew by his blood relation to Abraham, and the heathen for his ignorance. Yet God says, not of blood, nor because they are the seed of Abraham, but in Christ. "And the times of this ignorance God winked at, but now he commandeth *all men* everywhere (Jew and heathen) to repent." And "except ye repent, ye shall all likewise perish," (Jew and Gentile.) And those who teach any other way for men to be saved, when "Christ shall come the second time without sin unto salvation," than by faith in Christ and repentance towards God, are, according to John x. 1, "thieves and robbers."

III. THE TIME OF HIS COMING.

On this part of our subject, many are willing to admit that it is near, yet are not willing to tell how near. A few are of the opinion that the year is defined in Scripture, and those who believe in the time vary only about twenty-three years. The writer of this letter, in common with a large majority of those who believe in the time, in America, has been forced by the Scriptures to fix on the year 1843. As a matter of course, nearly all the calumny of the scoffers has been

thrown upon them. Those who have fixed on the year 1847 have received less abuse from the clergy, editors, and scoffers than their brethren who believe in the earlier date; while those writers who have fixed the time as late as 1866 have received little or no obloquy, or notice from these babblers and complainers. Why is this so? you may inquire: for each class of these writers try to prove one important point in the theory, that is, *that the time is actually revealed in the Bible*; for this must first be established before either class of these expositors could be credited a moment by a well-balanced mind. And if this objection were all these men had against the "Miller doctrine," they would as soon complain of the believers in 1866, as of Miller and others who believe in any earlier dates. But this is not the case; it is only used as a subterfuge to parry off the force of the argument of the *time itself*. They know in their consciences that time is revealed, and they are not able to confute it. Therefore, what cannot be put down by fair means, must be by ridicule or persecution: for they are not willing to have it true. The professed ministers of Christ know, if it is true, they are under the most serious, solemn, and awful obligation to preach it, and warn and entreat the people to be ready for the event. But not pos-

sessing faith enough to risk their character on the word of God, or courage enough to meet the opposition this doctrine would of necessity raise; they will, as a matter of course, do all they can to keep their people ignorant, and cry out against excitements, even after they have been for years trying to excite their people to support the popular institutions of the day. No wonder then, brethren, you meet with so much opposition from this source. Yet we ought to be thankful that there are, even at this time, many of the ministers of Christ who are willing to be called fools for Christ's sake, and have, and are examining this important subject; a great number of whom are satisfied that their former views of a temporal or spiritual millennium was but a tradition of men, and have, and are preaching the kingdom of God at hand. Numbers of these are now satisfied that it is at the door, and a few of these believe in the time, 1843. Thus far, then, my dear brethren, we have reason to be thankful to God, and take courage. We ought to do all we can to get our ministers to look at this subject.

The Editors. This class of men among us are capable of doing much good or much hurt. They are instruments to convey light, or lull the community to sleep, and communicate darkness. With these we have been less fortunate than with

the priesthood. And the reason is obvious: they are more worldly, if possible, and are catering more for popular applause, and are more depraved by the fashionable and vain taste of public sentiment. Yet the same motives operate upon their minds, as upon the minds of the opposition among the clergy: a *want of faith*, and a *lack of courage*. Therefore the scurrilous paragraphs which abound in many of our religious publications, which serve to keep the world in ignorance and darkness on this important subject. I believe every newspaper paragraph, that I have seen, which is opposed to the doctrine that we advocate, has been based upon some foolish story, or vile misrepresentation of our views or conduct. And this shows plainly, to every man of sense, the weakness of their side of the question, or their ignorance of the question itself. Yet in this thing we have much reason for gratitude to God; for three years since, but two or three editors could be found in the United States that would publish anything from us, or correct any misrepresentation which they or others had made concerning our views; now, we can number more than a score of friendly or honest editors. Some are with us, heart and hand; others are willing to do us justice. Let us then take courage, brethren. "If God be for us, who can be against us?"

There is another class of our fellow-men, whom we should do all in our power to enlighten, and to whom we should cry night and day with tears, if possible that we might be instrumental in saving them from ruin—I mean the unbelieving world. They are enemies to the coming of Christ, from a natural cause. They are enemies to God by wicked works. They love the present evil world, and have no faith in the future. They hate the light, and will not come to it, lest their deeds reprove them. They are strangers to the covenant of promise, and have no inheritance with the household of faith. They know that they are unprepared to meet God; therefore, they are opposed to the second advent. But, brethren, we have reason to rejoice, for many hundreds, if not thousands of these characters, by the preaching of the things of the kingdom, and that kingdom at hand, have been brought to repent and believe, and are now “looking for the glorious appearing of the great God, and our Savior Jesus Christ.” If angels in heaven rejoice over one sinner that repenteth, surely we have reason for much joy when thousands have been converted to Christ, and that too by preaching and teaching a doctrine which our enemies ridicule and misrepresent. Go on then, brethren; your cause is the cause of God and the truth.

Have faith, have courage, have works, and the Lord Jesus will bruise Satan under your feet shortly. I know some, who have received the light, and for a season seemed to run well, and gave evidence that they rejoiced in it, have fallen away, and given our enemies occasion to exult over us. Let us pray that such may be delivered from the snares and temptations into which they are fallen. And let us desire mercies of the God of all grace, that we may stand fast in the faith, not giving heed to seducing spirits and doctrines of devils.

But to the time.—There are some who tell us that God has nowhere revealed the time of Christ's second coming, or of the end of the world; and by their sceptical mode of reasoning destroy the faith of some. We are told by Solomon, "A wise man's heart discerneth both time and judgment; because to every purpose there is time and judgment." Daniel says, "The wise shall understand," that is the time of the end, and the resurrection. Peter tells us that the prophets did prophesy of the grace that should come unto us, and that they did diligently search into the time and manner; and that the spirit of Christ, which was in them, did testify beforehand "the sufferings of Christ, and the glory that should follow; unto whom it was revealed, that not unto themselves, but unto us, they did minister the things, which are now reported

unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore, gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought into you at the revelation of Jesus Christ." 1 Peter i. 10—13. I consider the words of the wise man, of Daniel and Peter, of more force than all the sceptics and scoffers of our age. These three, Solomon, Daniel and Peter, have been tried and found true; while those murmurers and complainers of the opposition are walking after their own lusts; while their mouth speaketh great swelling words, having men's persons in admiration because of advantage, &c. See Jude 14—21.

That God has revealed the time, if not the hour or day, is certainly proved by these three witnesses which I have quoted. And Christ himself has told us that we may know when it is near, even at the door. But, says the scoffer, he has not told us anywhere in the New Testament when the end will come.

Well, suppose he has not; do you not believe Moses and the prophets? It would be proof enough for me to find it in either of the Testaments.

Time is revealed in both the Old and New Tes-

taments; in the most plain and simple manner; in the same way that Christ's first coming, or any other part of the gospel, was revealed.

1st. It is revealed by types. As in the creation God was six days creating the heavens and earth, and all that are therein; so Christ will be six days creating the new heavens and new earth, and all the hosts thereof. Was that a regular time? So will the other be. "And God rested on the seventh day." So Christ will enter into his rest, and cease from his labors, on the seventh day. God has said, "My sabbaths shall ye keep, for it is a sign," &c. Exodus xxi. 13—17: "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore: for it is holy unto you. Every one that defleth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath-day he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath; to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign

between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." See Hebrews iv. 1—11.

It is revealed again in the typical law of seven years' bondage and of the year of release. All slaves of the Hebrews were released after seven years. See Deut. xv. 1, also xxxi. 10. So must the year of release come to the people of God; after seven years they will go free. Here is time revealed; and if the time was a regular time in the type, it must be so in the anti-type. Again, time is revealed and shown in the typical jubilee, when the redemption of the people of God will be completed, and death gives up the bodies of the just; when the saints will enter into their inheritance, and possess the kingdom designed for them from the foundation of the world. This type was marked by a regular time of fifty years, and must have a fulfilment in as regular time in its anti-type; or that would be no type, and no agreement or affinity in the shadow. Who but an infidel will pretend to deny these things, as shadows or types of good things to come? See Col. ii. 17; Heb. x. 1. But, says the objector, if these are types, and times are measured, you cannot tell when the time of the true anti-type will come. No matter; my argument is, God has revealed the

time ; if in the shadow, then also in the substance ; for a wise man can measure a tree by the shadow. "The wise shall understand."

2d. God has revealed the time by his prophets. Daniel was told when the end should be. "At the time appointed the end should be;" Daniel viii. 19. The appointed time was given, Daniel viii. 14: "Unto 2300 days, then shall the sanctuary be cleansed." Again, he was expressly told when the resurrection of the just would take place, by his own time being measured ; and none can dispute but the coming of Christ and the resurrection of his saints are at the same time. 1 Cor. xv. 23 ; Dan. xii. 12, 13: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be : for thou shalt rest, and stand in thy lot at the end of the days."

Again, Hosea prophesied when the saints should be revived, raised up and live with Christ ; also, the coming of Christ, first and second time. Hosea vi. 1—3: "Come, and let us return unto the Lord : for he hath torn, and he will heal us ; he hath smitten, and he will bind us up. After two days will he revive us : in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord : his going forth is prepared as the morning ; and he

shall come unto us as the rain, as the latter and former rain unto the earth."

Christ also gave the Pharisees to understand, if they had been wise, how long his church should be in a state of trial and temptation, and when they would be made perfect; which all must agree is at his second coming. 1 John iii. 2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." "To-day and to-morrow, and the third day I shall be perfected." Luke xiii. 32: "And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." Not in his own person, but in his body the church. Also, John has given us the length of the fifth and sixth trumpets, and then tells us, "when the seventh trumpet begins to sound the mystery of God shall be finished." Revelation ix. 5, 15; x. 7. But, says the objector, all this may be true; God may have alluded to the time, in this typical and allegorical sense; but who can tell when these times will all end? I answer, the "wise shall understand." It is enough for me to prove that God has revealed the time; for what is revealed is for us and our children. No man but

a sceptic or a Jew will deny but that God has from the beginning revealed the end by types and allegories. I know that the sceptic and Jew will inquire, "Why did not God tell us what year these numbers would all end?" Christ and the prophets have told us plainly why. Mark iv. 11, 12: "And he said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them." Isaiah vi. 9; Acts xxviii. 26: "Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive." So then, brethren, I believe it is given unto you to know the things of the kingdom; but to them who, by their unbelief or haughty pride, have blinded their own eyes, it is not given to understand. "For the wicked shall not understand." You will next inquire, How shall we know when these times will all end? I answer, when you or any other man can show by scripture rule that they all harmonize and come out in one and the same year, they cannot be far from the truth. This you know, my brethren, I have attempted, at least; and I say I

have done it. How far I have Scripture ~~and facts~~ to support my constructions, you must be the judge. One thing I will say—let my enemies or opposers show any other year in which these numbers will all centre, and have as fair a construction of Scripture as I have ; then, I, for one, will acknowledge I may be mistaken, and they may be right. But if they will not do this, let them cease their murmuring and complaining, lest they be found fighting against God.

May the God of peace be with you all, until you are made perfect in Him who will be all, and in all.

WILLIAM MILLER.

Low Hampton, Sept. 5, 1841.

A SCENE OF THE LAST DAY.

THE SUPPOSED REFLECTIONS OF A SINNER, WITNESSING THE SOLEMN EVENTS WHICH IMMEDIATELY PRECEDE, AND FOLLOW, THE SECOND ADVENT OF OUR LORD JESUS CHRIST, AND THE CONFLAGRATION OF THE WORLD.

AH! what means that noise? Can that be thunder? Too long—too loud and shrill—more like a thousand trumpets sounding an onset. It shakes the earth --- see, see it reels! How dreadful!—how strange! --- Another phenomenon, to frighten poor, ignorant fanatics. I will not be afraid. Let nature play her fantastic gambols. My soul's too brave to shake—too big to be afraid. When the stars fell like hailstones, I stood unmoved, and laughed at others' fears. They passed away, and all was calm again. It was one of nature's freaks. So oft of late has nature played her tricks, methinks 'tis natural.

There was a time when superstition reigned. The world would then have said—ah, yes, and believed it too—that these denoted war, bloodshed, and great convulsions among men; but now the world has become more wise; they are not fools and cowards, as our forefathers ---- Hark! another sound—more long, more loud, more dreadful still! Rock—rock! the world is rocking men like babes to sleep. I will not yet be scared. This may be natural. The wind is pent up in the bowels of the earth, and in seeking vent makes all this uproar. These noises in the earth, and roarings of the sea, which have of late made timid mortals shake, by this philosophy are all accounted for. I am not shaken yet. Nature will work her own cure; and while these Christian fools are trembling under their vain imaginations of these sights and signs of the great last day, I stand un- ---- A third great blast—a shout—a cry! What means this wild roar? I'll go and see. ---

[The open air; a brilliant light seen in the heavens, and the inhabitants issuing from their dwellings, some screaming with fright, and others cursing their cowardice; while a few, silent with awe, are looking and waiting with deep anxiety the approach of the new, but long-expected heavenly luminary.]

----- Ah! I thought it so. Aurora Borealis!
[*Speaking to the multitude.*] Ye fools and cowards all! why do you make ado about this so common sight? Have you not often seen, within a few years past, the heavens almost as brilliant as now—what the vulgar illiterate called “fire, and blood, and pillars of smoke”—and then it passed away, and nothing was left but to ridicule each other’s fears? And so now: this will soon pass a——

----- But it increases. See, see—how brilliant! The very clouds are bright with glory. It rolls and gathers to the zenith. ----- Hark! —hark! another sound, more deep—a fourth, more loud and long—a second shout!—’t is like the human voice: it is the wind—the electric fluid in the air. See, see—the heavens do shake! The clouds, the light, the air, are trembling yet. --- And yet the light rolls on, the cloud grows brighter, and the rays diverge from yonder point. An eye!—an eye!—how like the All-seeing Eye! I will not tremble yet. These coward souls shall never see me sha—— What! yet another crack! How deafening to the ear! Another shout! --- Sure, that was a shout of men—I hear them still. The mountains shake and tremble on their base; the hills move to and fro; the compass needle has forsaken the pole, and leaps towards the

zenith point. The sea has fled its bounds, and rivers backward in their channels run. What can this mean? Is nature in a fit? --- The light! the light!—it still approaches nearer to the earth—and brighter too: it dazzles my weak sight. Is it a comet, or some other orb, that has strayed from its track, and by the laws of gravitation is approaching to our earth? Now for the laws of nature here's a struggle! and if that other law, repulsion, does not repel its force and drive it back, then surely this poor, dark, sublunary globe must be drowned in a sphere of fire; and where will mortals ---- Another sound!—a dreadful blast, an hundred fold more loud than former trumpets! This shakes my soul—my courage, too, has fled. What but a Gabriel's trump could give such sounds—so loud, so long, so clear?---- Look! see!—the sun has veiled his face—all nature heaves a groan, one deep-drawn sigh, and all is still as death. ---

--- The clouds—those vivid clouds, so full of fire—are driven apart by this last blast, and rolling up themselves, stand back aghast. And O, my soul, what do I see? A great white throne, and One upon it. His garment is whiter than the driven snow, and the hair of his head is like the pure wool. See fiery flames issuing from his throne, rolling down the vault of heaven like

wheels of burning fire. Before him are thousands and thousands of thousands of winged seraphim, ready to obey his will. See Gabriel, the great archangel, raising his golden trump to his mouth. The last great trumpet sounds—one heavenly shout—and in a moment every angel flies, each different ways, in rays of light, to this affrighted globe. The earth now heaves a throb for the last time, and in this last great throe her bowels burst, and from her sprang a thousand thousand, and ten thousand times ten thousand immortal beings into active life. And then those few who had looked on the scene with patient hope, were suddenly transformed, from age to youth, from mortal to immortal; and thus they stood, a bright and shining band, all clothed in white, like the bright throne which yet appeared in heaven.

While I stood gazing on this heavenly band, I saw the winged seraphs, who had come from the great white throne when the seventh trumpet sounded, standing among them. "All hail!" they cried, "ye blood-washed throng—arise, and meet your Savior in the middle air." They clapped their wings, and the next moment all the air was full of the bright seraphs and their train of immortals whom I late had seen spring from the earth. I saw them pass through the long

vista of the parted cloud, and stand before the throne. Then I beheld one, like the sons of men, came on a cloud, whose rays of brightness filled the upper vault with radiant streams of light, more brilliant than a thousand suns. He came before the throne, and then I heard the shout of the celestial host, which filled the upper regions with a sound that echoed down to earth, and made the dark spirits in the pit of wo shriek out in lamentations of dread despair. It was a shout of victory. A thousand harps were tuned, and soon the heavenly choir sang hallelujah to the Lamb of God. Thrice they repeated the grand chorus, and thrice with shouts of these young immortals did the arch of heaven echo back to earth this shout of victory; when suddenly the cloud, which late had parted to give this view to earth, rolled up the vault of heaven its dark and sable mass from the horizon, until it closed from view the great white throne, and Him that sat upon it, and wrapt this globe in darkness, such as covered Egypt when Moses stretched his rod over the land of Pharaoh.

The air now became stagnated with heat; while the dismal howlings of those human beings who were left upon the earth, and the horrid yells of the damned spirits, who seemed to have been driven from the middle air by the cloud

which shut down its impenetrable veil upon the world, filled my soul with horror not easily described. I thought myself in the dark pit of hell, which I had often made a ridicule of in former days. But soon a flash of lightning showed me that I was still on earth, and then a peal of thunder, which shook the globe to its very centre, and made this earth to tremble like a poplar leaf; while flash after flash of vivid lightning made darkness visible, and roar after roar of the approaching thunder made horror still more horrible. The air, if air it could be called, became impregnated with a sulphureous flame, that choked the lungs of man and beast, and seemed to hush in silence those dismal yells and moans of wretched mortals in this wreck of matter. I asked death to rid my suffering frame from torture: but, ah! death now denied me aid. I now remembered all the warnings of my former days, and these enhanced my pain. I remembered, too, the Scriptures which spoke of this great burning day, which I had treated as a fiction to frighten weak and silly mortals. I saw, and now believed—but O! too late—that all that God had promised, had been, was now, and would be literally fulfilled. My conscience now spoke terror to my soul. I now began to repent; but O! it came too late. I cried for mercy; but where was

mercy now? When last the heaven was open, and I had seen the Judge upon his throne, Mercy had veiled herself; and when the immortal band had left the earth, I saw her leave the globe, and wing her way up to the throne of God; and, as she left the world, I heard her voice proclaim, "It is finished." I knew her work was done; and yet my tongue cried mercy! I saw, when the flash of lightnings gave me chance to see, a thousand damned forms of demons, grinning out horrible delight. I heard, between each roar of thunder, their tauntings and horrible imprecations.

The heat became severe; combustibles began to burn; when suddenly the heavens began to rain a shower of hailstones. I fled for shelter to a shelving rock, and there secure I lay. The air became more clear and cool. I now could see the inhabitants left on earth flying for shelter in every direction; some wounded by the hail, and with their horrid oaths crying for help to their more fortunate companions. But there was no regard for others' woes—each one sought shelter for himself. The hail increased, until nothing but rocks and caverns of the earth could stand before it. The buildings, temples, and proud palaces of kings were all demolished, and lay a heap of ruins. The forest trees and groves were

scattered upon the plain; and nothing stood the storm, of all the works of man. The face of the earth was covered over with ice, as though a hundred winters had reigned predominant. The eye could rest on nothing but one wide waste of frozen heaps of hail, with now and then a solitary human being wandering among the ruins of the once inhabited cities, half chilled to death, seeking for shelter, or to satisfy a craving appetite, cursing and blaspheming the God of heaven, for the plague of the hail. ---

--- The storm had ceased. The sun appeared behind the broken clouds, far in the west, with now and then a faint and sickly ray, that made the desolation still more desolate. The beasts that were upon the face of the earth were all slain, except a few who had burrowed in the earth. The fowls of the heavens were scattered over the earth among the slain; and of all the feathered tribe there was nothing left but scattered carcasses. Bodies of human beings were underneath the ruins in every place, some dashed in pieces, some without heads, and some whose limbs were severed from their trunks, and in every form that death could prey upon the human frame. Some, still in life, though wounded, filled up the dismal scene with moans, and groans, and shrieks of wild despair.

The cloud, which but recently had covered the earth with darkness, and had discharged its contents of massy balls of ice upon the world, now rolled its broken columns to the east. The sun was sinking in the western horizon, as if it hid itself from this vast desolation. And when the cloud rolled half way down the eastern sky, there opened to our view another sight—more grand there could not be—a city! Its walls were great and high. The foundation appeared to be the great white cloud, on which the throne was placed when first I saw the light. This city lay four square upon the cloud. The height, the length, the breadth appeared equal. The walls were made of jasper, more pure than gold that is seven times purified. It shone more brilliant than crystal. Twelve manner of precious stones garnished the wall. Each several stone outshone his fellow; and yet the polish of the stone was such that each reflected back the rays his fellow gave, and, thus commingled, formed one general mass of rays of light and glory, increasing with every reflection twelve fold, and thus increasing, for aught that I can tell, to infinity. Twelve gates I saw—three on every side. These gates were made of pearls; each pearl a gate, and every gate a pearl, more brilliant than a sun. All the streets were gold, so highly polished that

they shone as it were transparent glass. I saw no temple there; but I beheld such glory as my eyes never saw before. It was the Great I Am, Lord God Almighty, and the Lamb of God, that filled the city with such rays of light, that if the sun, and moon, and stars had all combined, they would not have compared with it, any more than the small glow-worm could with the sun in his meridian glory. I wonder how I did behold such rays of glory, and yet they dazzled not. But yet, I now bethink myself, while I stood gazing, this thought was whispered, as I imagined, to my mind—"All this you have lost for your rejection of the Lamb you see—the light of yonder city!" At this my soul was filled with horror, and madness seized my brain. I cried to the rocks to hide me from the view of him whom I had thus rejected. But rocks were deaf. I then fled to the mountains, and called on them to fall upon me, and hide me in the bowels of the earth, or crush me into non-existence. But mountains had no pity on a wretch like me. I turned my eyes away, that I might not behold the sight again; but still the view was plain. I shut my eyes, determined to shut out this hateful vision; but, O! the form was printed on my brain in lines of livid fire. Which way I turned, the city lay before me. I saw, or thought I saw,

the glory, harmony, and happiness of the citizens; and every view added rancor, enmity, and envy to my soul. I gnashed my teeth with pain; I raved and roared like a wild maniac; and yet my reason told me I was sane—these things were real. I cursed and swore—blasphemed the God of heaven; yet every oath returned upon me, and was like a dagger piercing to my heart. I called on death to rid me of my pain; but death obeyed not. I thought of suicide, to rid myself of self; but then, eternity—O dreadful thought!—would rush upon my brain and fill my mind with horror inconceivable. I tried to hope that things would change, or use would reconcile me to my lot; but hope had fled, and this I saw forever! No hope of change for better; for all that hope of change that I had ever had, I treated with disdain—yea, worse, with ridicule and contempt. I saw the very nature of the holy law required my banishment forever. And all the time of probation which I had formerly enjoyed, I saw was on this expressed condition—to be prepared to meet this very time; when holiness and sin, happiness and misery, would be forever separated; when he that is filthy would be filthy still, and he that is holy would be holy still. I knew that God himself had told us this; but yet I listened not. Filled with my own vain thoughts and

vainer lusts, I trampled on the commands, warnings, and invitations of the God of heaven—and here end all my hopes! Ah! could I hope to be happy, on the condition of being holy too, I would cast it from me; for in my very soul I abhor, I hate the very name of holiness. I should be willing to be happy; but to love others as I do myself—and then to love that God supreme above all others, and even above myself—I will not, cannot, shall not here submit.

While my mind thus passed from bad to worse, and every avenue of the heart was filled with evil passions, I saw the city still drew nearer to the earth; and from its rays had poured such a flood of light and heat upon the earth, that the hail melted, and the streams and fountains of water dried up. The tops of mountains soon began to burn; the rocks began to melt, and with their lava filled up the streams and vales below. This was not like the former heat which I had recently experienced before the storm of hail: no sulphureous smell, no suffocating heat like that. It was a flame more pure—a searching, cleansing, penetrating flame of fire, that searched in every nook and corner of the world, and pierced the very bowels of the globe—that penetrated every crevice, crack, and cavern of the earth, and then descended to the bottom of the deep, the sea, and

thus destroyed all that had life, and all on which the curse of sin was found. The monuments of man, that long had stood the shocks of ages, now mouldered down to dust. The works of art, the "proud cap towers and gorgeous palaces," and all the modern pageantry of pride and show, were by this flame to ashes turned. The cities, villages, and towns, which once had filled the world with human beings; and all the seats of science, where man had long been taught the ancient fables and the vain philosophy of the former generations, and also learned the more modern customs and fashions of the day, to lord it over others, who had not thus been blessed, as they supposed, with this great ray of light, this mortal-cast, man-made wisdom; these all did melt away, and not an eye could see or finger point where once they stood. The battlements of war—the pride of kings, defence of nations, and the boast of warriors—which longer yet had stood the ravages of time, and now for ages back had claimed the name and title which mortals give, "impregnable"—who, from their gaping sides, had poured at times such showers of missiles upon the approaching foe, that many a gallant ship, with all her crew, had found a berth beneath the watery wave, or scattered in fragments into the middle air—and many a brave and

fearless hostile band had left their bones to whiten on the plain; these, too, had sunk beneath this powerful flame, and there was not a fragment left to tell where once they stood.

I saw the cloisters of the Roman monks, and the dark cells of the nuns, which long had kept from view the secret crimes and midnight revels of their murderous, cruel, lustful inmates; I saw the dark-walled chamber of the inquisition, filled with its means of torture, that had in ages past drenched all its walls in blood, now hung, in solemn mockery, with images of Christ, with likenesses of angels, and pictures of the Virgin Mary, blasphemously called "the mother of God;"—all were consumed by this pervading flame. I then beheld it approaching where I stood. My flesh began to quiver on my bones, my hair rose up on end, and all within me was suddenly turned into corruption. I felt the flame when first it struck my person; it seemed to pierce through all the joints and marrow of my frame, dividing soul and body. I shrieked with pain, and for a moment I was all unconscious. The next moment I found myself a spirit, and saw the mass, of which my body lately was composed, a heap of ashes; and although my spirit yet retained a form like that which I had dropped, yet half the pain was gone, and a moment I

seemed to live again for pleasure. But the next moment, turning from the loathsome lump of ashes, I saw the flame, and in it saw the form of the Most Holy. I fled as on the wings of the wind, and skimmed the surface of the earth, if possible to escape the sight of that All-seeing Eye; and as I flew, I soon found many thousand more unhappy spirits like myself, seeking for the same object. We fled together, and every moment added to our numbers scores of these unhappy beings; but still the same most holy flame pursued, until we found no place on earth could hide us from his view. We then launched forth into the lower air, and sunk—and sunk—and sunk, until we came to this dark gulf; and here we found this pit, where light can never enter; and, glad to find a place where holiness will never enter, we plunged in here; and when we left the light, and sunk into this dark and dismal place of wretchedness and wo, we found ourselves enclosed on every side, in chains of darkness, that all the demons and spirits of the damned can never break, until He who shut us up will please to let us loose again: and then, we know there is another place, which lies far beneath this dark and dismal pit, that, if he conquers then, will be our last abode—"A LAKE OF FIRE AND BRIMSTONE."

NOTE BY THE EDITOR.

It is but just to say, that the preceding article was not completed according to the design of its gifted author. It is but a fragment of what he originally designed. Besides, it was not intended for publication. But at the earnest request of numerous friends who have heard it read, it is now published, in the hope that careless sinners may be awakened by it, and brought to a saving acquaintance with Christ, before he shall come to take vengeance on the ungodly.



ADDENDUM.

AN EXTRACT FROM DR. MATHER'S "FAMOUS LATIN PREFACE" TO HIS WORK ENTITLED "STUDENT AND PREACHER; OR DIRECTIONS FOR A CANDIDATE OF THE MINISTRY."

To the studious youth in Academies, principally in that of Glasgow; next, to those in New England; moreover, to those of the non-conformists in England, forced within private walls, COTTON MATHER wisheth the fear of the Lord, and from thence salvation in the Lord.

O ye souls, too much longing after and cleaving to the earth, and savoring only earthly things, awake at last, awake ye, and being roused by now the seventh trumpet of God, arise to the work of God and the day; and attend to the voice of one crying in the wilderness. Hear these things, all nations; all ye inhabitants of the globe, hearken; for the Lord God has spoken to every people; he calls the whole earth.

Verily our God shall come, and shall not keep silence; a fire shall consume before him, and there shall be a very stormy tempest round about him. *The Ruler of the world, returning to us, will send forerunners, who shall show his approach and the speediness of his coming.* And before the very great and very greatly to be dreaded day of the Lord come, he will send Elias, *or men endowed with his spirit and power*, who with a loud voice shall show themselves sons of thunder concerning the Lord hastening to us.

It behoveth any ~~servant~~ of God, who would be named a vigilant, and not a drowsy ~~servant~~, to perform this office of Elias. And were the power granted to any Elias, of uttering through a mighty trumpet a voice that might be heard throughout all the regions of the whole globe, he would surely with this alarm summon us from our lethargy.

The second advent of the Lord Christ, which must be expected for the destruction of Antichrist, and perdition of that fourth empire, which he will abolish at his own illustrious coming, is next and immediately to be expected.

But it is not to be wondered at, if there be very few who would believe such a preacher; and if a complaint should accompany the clangor and labor of the trumpeters—Lord, who believeth our report?

For when the Lord shall come, he will find the world almost void of true and lively faith, (especially of faith in his coming;) and when he shall descend with his heavenly banners and angels, what else will he find, almost, but the whole church as it were a dead carcass, miserably

putrefied with the spirit and manners and endearments of this world?

We are now in midnight darkness, wherein the church sleeping is to be roused at each ear with that outcry, than which nothing is more seasonable, "The Bridegroom cometh!" But that clamor, the Bridegroom cometh, repeated even a thousand times for the waking of but one soul among ten thousand, will effect hardly anything. The cry is made scarcely otherwise than as in the ears of the *dead*, after the most vehement repetitions of the same thing.

When I should wish to stir up my brethren, who are in a deep sleep, with these messages and admonitions, to shake off this soft and indeed lethargic and deadly slumber, I know that I shall appear to my friends a vain dreamer, a sort of Lot, and that they will treat me as one in jest or sport, and as a man in the falling sickness, seized with I know not what enthusiasm; and that sleep may hold them in still more pleasing fetters, they will make use of, as it were, *sleepy medicines*, a diversity of commentaries on certain prophecies, as not yet fulfilled.

But this word of God is in my mind like burning fire shut up in my bones: nor can I any longer forbear, but must again and again denounce this doom to the earth, sufficiently prepared for the fire, and a sorceress condemned to the flames.

Yea, though some Nero should command me to be burned in the flames, I will not cease to preach *and foretel*, with an earnest voice, the *dissolution*, *renewal*, and *purification* of the world by fire.

Speedily, with flaming fire; but who knows how soon? The Son of God, about to descend, will inflict vengeance on them who know not God, and obey not his gospel; but he will manifest his kingdom of the saints in the earth, which is to be possessed by our second and heavenly Adam; and this, we confess, is ascertained to us by promise, but in another state, as being after the resurrection.

They indulge themselves in a vain dream, not to say insane, who think, pray, and hope, contrary to the whole sacred Scripture and sound reason, that the promised happiness of the church on earth will be before the Lord Jesus shall appear in his kingdom.

Without doubt the kingdoms of the world will not become the kingdoms of God and his Christ, before the pre-ordained time of the dead, in which the reward shall be given to the servants of God, and to those that fear his name.

The rest of the saints, and the promised sabbath, and the kingdom of God, in which his will shall be done on earth as it is in heaven, and those great things of which God hath spoken by the mouths of his prophets, all prophesying as with one voice; all shall be confirmed by their fulfilment in the new earth, not in our defiled and accursed earth.

Rightly, indeed, did those most renowned Fathers in the Nicene council declare, that our earth is no other than the earth of the dying, but that the new earth (with our sweet Psalmist) is the land of the living; adding these words, most worthy of such a council, and of being inscribed on marble for everlasting remembrance: "God

foreknew that man would sin; therefore, we expect new heavens and a new earth, according to the sacred books, when the advent and kingdom of the great God and our Savior Jesus Christ shall appear to us; and then the exalted saints shall receive the kingdom."

This was the opinion of the primitive church; this *her piety* and the *ancient faith*.

O Justin! to thee I appeal as a witness: in this faith *all the orthodox unanimously consented* in the primitive church.

And, I pray, in what earth is their crown to be conferred, who have conquered the enemies of Christ and of themselves? In what earth, I pray, shall the conquerors, who share his triumph, enjoy the goodness of the Lord?

But O, ye sinners in Zion! let horror come upon you. O, ye hypocrites! let trembling seize you. Who of you shall be able, or who shall dare, to dwell in the burnings of that fire, in which God, the Judge and the Avenger, will purge indeed this our earth, and introduce that new earth?

In that day, how terrible! how dreadful! (according to the divine oracles, which are both more durable than the pillars of Seth, and never to be called in question,) the heavens shall pass away with a noise, the elements shall melt with fervent heat, and the earth, and the works that are done on it, shall be burnt up. O, how terrible will be that great day of the Lord, of which not only predictions in the books inspired by God do everywhere sound and resound, but the rumor also hath penetrated to the Pagans and troubled the Stoics themselves; that there should be a

time, when the sea, the earth, and the palace of heaven, seized by the flames, should burn, and the globe's prodigious mass be in strong convulsions! Nay, the terrors of that day have already had a kind of small shadow, and no more than truly a very minute representation in the most threatening eruptions of Vesuvius, and cities of Sicily swallowed up and sunk into Gehenna.

Very many indeed own, that when the Roman beast, which now deceives and enslaves the nations, shall be slain, the body of that beast is to be delivered to the burning of fire, and therewith to be destroyed; and the daughter of a priest, who profaned herself by whoring, shall perish by burning alive. But they augur that this fire will be altogether metaphorical, and rave of painted fires only—a wonder if not feigned also. A most vain surmise this! What! and even the second coming of the Lord will become, by-and-by, metaphorical also, and must be resolved and vanish away into I know not what mystical dispensations! Away with such dotings of drivellers!

Noah of old, the preacher of righteousness, warned the wicked of his age of that deluge, concerning which, with what great commiseration could the venerable patriarch answer the unbelieving scorners! "Miserable men! know that not any *metaphorical* waters shall overwhelm you! At length, and presently, ye shall feel *literal* waters—fatal to you. Yet a little while, and your groans shall be heard from the waters that must be literally understood and inflicted." Nor will it be otherwise in these our last days. Good God, for what times hast thou reserved us!

Scoffers they are, who think that all things are forever to continue as they were from the beginning of the creation, and fancy that they can lurk under their metaphors, and hide themselves in the obscurities of figures from the sight of Him who sitteth on the throne.

There are very many good men, to be numbered, not indeed with scoffers, but yet with sleepers, and such as lull others to sleep, who, by improper and excessive *allegorizing*, darken and injure the truth. And I could wish most humbly to advise, or request, and solicit these dear beloved brethren in Christ, that, being taught by second thoughts, they would persist no further in bringing with their charms the spirit of slumber on those sitting weary on the grass. Would that some Nepos indeed might arise, to confute these allegorists, before the event does it for them!

But the event will perform this! Yea, a deluge of fire will do it. That day of the Lord is near and hastening apace: a day of fury, a day of anguish, a day of devastation, and the greatest devastation too; a day of the sounding of the trumpet. All this earth will be consumed in the fire of his zeal: for he is about to make a speedy conclusion with all the inhabitants of this earth.

All things being now accomplished that were to precede the destruction of Antichrist, and the thousand two hundred and sixty days being finished that were to be allowed that adversary, the end is at hand; lo! it is near: that period is nearly present; yea, and the age is already begun in which the most importunate prophet will perceive the Redeemer granting his request, and shall arrive in his turn at those things for which

blessed is he that waiteth. That term of days is almost present, and not to be deferred. The delay of the end is neither to be sought, nor wished for, any longer in the prayers of the church. No: but come, Lord Jesus, come quickly! Why delayeth thy chariot its return? Why linger the drivings of the chariots?

Although forewarned by these prophecies, and others of the like kind, in the divine code of both Testaments, truly we are little forearmed, but rather buried in a profound sleep; and therefore that day of the Lord will come as a thief in the night. But where are those wakeful servants of God, whom it will not surprise, while they securely sing, "The Lord delayeth his coming?"

When the Son of God, who is also the Son of man, shall be seen as a sign in heaven, with what agonies and outcries will the earth, that is to be desolated by flames, be filled, as, thunder-struck, it shall behold Jesus, from whom a river of fire shall go forth, riding on clouds, and sitting on the throne, and thousands of thousands of angels, even myriads of myriads, ministering unto him, and assisting! Then shall he send his angels, that they may rescue the elect, assembled from all parts of the earth, from these flames, so greatly to be dreaded. In a most corrupt state of the world, where now all flesh hath corrupted his way, they shall be found both obedient to Christ, and walking humbly with their God, and laying up for themselves treasures in the heavens, and sealed for redemption. That nation of the righteous shall possess the new earth, which will become a renovated Paradise, and there, the fires being at last extinguished,

righteousness shall dwell; and they, being freed from sin, the author of death, and changed into immortality, shall enjoy the Paradise regained.

* * * * *

Art thou a minister of the word? Attend thereto. Thy hearers are to be persuaded by *thee*; and O! thou thrice and four times blessed man, if thou shalt persuade them, so that, being drawn into serious and sincere piety, they may be counted worthy to escape all these things that shall come to pass, when that day, which shall burn as an oven, shall like a snare invade all the dwellers on the face of the earth, and they shall stand, exulting, in the presence of the incarnate and enthroned God. No business art thou charged with but this. This is the labor, this the work, in which thou must ever sweat.

Art thou a Christian? Be on thy guard, by prayer and watchings, not of the eyes indeed, but by the faith of a foreseeing mind, (such as once flourished in the primitive church,) and by the moderate and temperate appetite and sober use of worldly things, lest the sudden and unexpected coming of the Lord unseasonably surprise thee.

Yes, O beloved! prepare; and in the exercise of hope, haste unto the coming of the Lord: and, seeing that ye look for such things, study that ye may be found of him without spot and blameless.

The church is *shortly* to be gathered.

THE SECOND ADVENT.

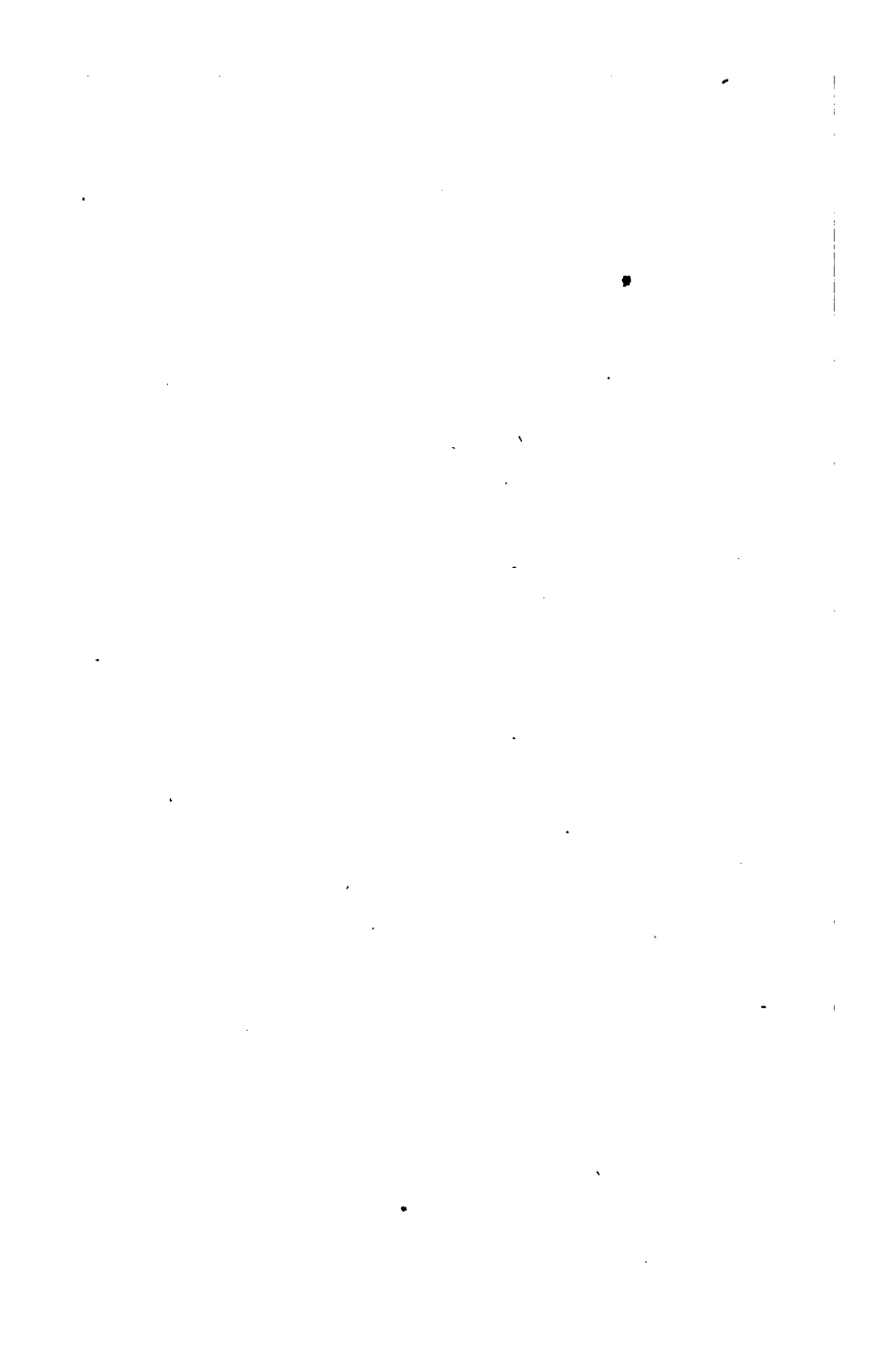
The chariot! the chariot! its wheels roll on fire,
As the Lord cometh down in the pomp of his ire;
Self-moving it drives on its pathway of cloud,
And the heavens with the burthen of Godhead are bowed.

The glory! the glory! by myriads are poured
The hosts of the angels to wait on the Lord;
And the glorified saints and the martyrs are there,
And all who the palm-wreath of victory wear.

The trumpet! the trumpet! the dead have all heard;
Lo, the depths of the stone-covered charnel are stirred;
From the sea, from the land, from the south and the north,
The vast generations of man are come forth.

The judgment! the judgment! the thrones are all set,
Where the Lamb and the white-vested elders are met!
All flesh is at once in the sight of the Lord,
And the doom of eternity hangs on his word!

O mercy! O mercy! look down from above,
Creator, on us, thy sad children, with love:
When beneath to their darkness the wicked are driven,
May our sanctified souls find a mansion in heaven.





MAR 13 1969



THE CHRISTIAN SOLDIER.

Am I a soldier of the cross,
A follower of the Lamb?
And shall I quarrel to own his name,
Or blush to speak his name?

Must I be carried to the skies
On flowery beds of ease,
Whilst others fought to win the prize,
And sailed through bloody seas?

Are there no foes for me to face?
Must I not scan the sword?
Is this vile world a friend to grace,
To help me on to God?

Sure I must fight if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by thy word.

Thy saints in all this glorious war
Shall conquer, though they die;
They see the triumph from afar,
And seize it with their eye.

When that illustrious day shall rise,
And all thy armies shine
In robes of victory through the skies,
The glory shall be thine.

THESE ARE THE ONLY POETRY IN THE WORLD AND EVERY OTHER CONTEMPORARY POETRY SHALL BE WILSON.

PLEASE READ WITH ALL DUE, AND VARIOUS WITHOUT ANY, TO THE WORLD THE WORLD.